

Peredur vab Efrawc:

Edited Texts and Translations of the MSS Peniarth 7 and 14 Versions

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Under the supervision of Professor Patrick Sims-Williams



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Full title of thesis ***Peredur vab Efrawc*: Edited Texts and Translations of the MSS Peniarth 7 and 14 Versions**

Summary:

I present for the first time edited texts alongside English translations of the Middle Welsh *Peredur vab Efrawc* as it is preserved in NLW, MSS Peniarth 7 and 14 with accompanying introductory materials that treat the manuscripts, the interrelatedness among the four early manuscripts—specifically the problems associated with traditional methods of textual criticism—aspects of the language, and the date of the text. As such, I provide descriptions of Peniarth 7 and 14 along with the better known codices, the White Book of Rhydderch and the Red Book of Hergest. Special attention is given to the former two. After noting the key orthographical features of the Peniarth 7 and 14 texts, I elaborate on certain of their phonological, morphological and syntactic aspects before broadening the discussion to include a consideration of dialects. I then move on to the vexed problem of manuscript filiation where, after highlighting some of the fundamental difficulties associated with this text in particular, I discuss some conceptual considerations with regard to textual variation in an attempt to bring us closer to the actual nature of manuscript relatedness. In a short discussion on the date of *Peredur*, I offer what I believe to be the safest time frame within which to consider the written composition of the text. The rest of the volume is occupied by the edited texts and their faithful English translations. To my mind, these editions and translations were much needed since the only edition of any *Peredur* text to appear with an English-language apparatus is that of the Red Book text by Kuno Meyer (1884), the ‘apparatus’ of which consists only of a Welsh to English glossary. To my understanding, the only English translations of these early *Peredur* texts are those by T.P. Ellis and John Lloyd in their *The Mabinogion* (1929).

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1. Introduction

This study constitutes the results of my research over the year 2009-10 in working toward the degree of MPhil at Prifysgol Aberystwyth. During this time I was afforded the opportunity to improve greatly my competence in both Modern and Medieval Welsh, to participate in master's level seminar courses on various medieval Welsh literary topics, to meet and converse with some of the most knowledgeable scholars in the field, and—for me one of the most memorable—to examine firsthand the earliest manuscripts containing this medieval Welsh Grail text.¹ I was also fortunate enough to receive doctoral-level training in palaeography, codicology and the digital representation of medieval texts which was sponsored by the University of Cambridge, the Warburg Institute, and King's College London.

I present edited texts alongside English translations of the versions of the Middle Welsh *Peredur vab Efrog* as it is preserved in NLW MSS Peniarth 7 and 14 with accompanying introductory materials that treat the manuscripts, aspects of the language, the interrelatedness among the four early manuscripts²—specifically the problems associated with traditional methods of textual criticism—and the date of the text. The fruits of my efforts, I hope, will stand as a contribution to the study of *Peredur*. To my mind, these editions and translations were much needed since the only edition of any version of *Peredur* to appear with an English-language apparatus is that of the Red Book text by Kuno Meyer, published in 1884, the ‘apparatus’ of which consists only of a Welsh to English glossary. To my understanding, the only English-language translations of these early *Peredur* texts were published in 1929 by T.P. Ellis and John Lloyd in their *The Mabinogion*. Their translations are wonderful for their readability, despite their occasional departures from the literal meaning of the Welsh originals. I seek in my translations, however, to stay as close to the original texts as possible. Overall, this has primarily been an exercise in textual criticism and translation, which, it is hoped, fills a need and which has at the very least prepared me for yet more advanced study of the topic.

¹ NLW MSS Peniarth 7 and 14. *Peredur* has generally been accepted as a Grail text by analogy to its French counterpart, the *Perceval ou le Conte du Graal* of Chrétien de Troyes. The “grail” as such does not figure into any of the *Peredur* texts. The term used for the element corresponding to the French *graal* is *dysgyl* ‘dish’ (col. 13 in the Peniarth 7 text). Even in Chrétien’s romance, however, the “grail” is not accorded any singular importance to begin with: its first mention occurs with only the indirect article, *un graal* ‘a grail’ (Méla 1990, p. 238, l. 3158).

² That is, in addition to MSS Peniarth 7 and 14, the White Book of Rhydderch (NLW MS Peniarth 4) and the Red Book of Hergest (Oxford, MS Jesus College 111).

It is not within the scope of the present study to assess the place of *Peredur* in the canon of medieval Welsh literature, nor to assess its relationship to the French Arthurian tradition, which has been hotly debated with still no general scholarly consensus. As such, I actively avoid discussion of that enormous body of twentieth-century scholarship known as the *Mabinogionfrage*. My aim, rather, has been to synthesise and to apply the important scholarship that treats this text specifically, much of which has hereto only been available in Welsh. From there, and through my own analysis, I hope to demonstrate the importance of certain methodological considerations and approaches to examining different aspects of medieval Welsh textual traditions, for which *Peredur*, in all its complexity, is particularly apt.

1.1. Methodology:

I have sought in the first instance to use my own transcriptions of the manuscript texts themselves as the bases for the edited texts. For the sake of accuracy, however, I found it a useful cross-check to compare my transcriptions with those of J. Gwenogvryn Evans,³ of Glenys Goetinck,⁴ and those done for the *Welsh Prose (Rhyddiaith Gymraeg) 1350-1425* project.⁵ Where their readings have influenced my own, I have indicated this in the notes. As each of these earlier transcriptions are bald texts that lack any scholarly apparatus, it is hoped that the editions I present with the accompanying notes and translations will afford a level of clarity and ease of read to these texts that they have lacked until now. As a matter of note with regard to the previously published transcriptions of the Peniarth 7 and 14 versions of *Peredur*, J. Gwenogvryn Evans's early diplomatic transcriptions are by far the most accurate.⁶ I have attempted to correct the errors he made in his otherwise faithful reproduction.

For more on my editorial process, see "Edited Texts and Translations" below. Generally, however, I have attempted a minimalist philosophy with regard to editorial intervention. Changes I have made are clearly demarcated in the text so that the original manuscript version can be deduced, albeit with recourse to the notes. With regard to the English translations, accuracy and precision have been my aim without sacrificing good

³ Evans 1973, 286-312.

⁴ Goetinck 1976, 159-87.

⁵ To my understanding, the transcriptions of these texts (unpublished) were done by Dr. D. Mark Smith. See Thomas et al. 2007.

⁶ These are to be found in WBM. Evans' Peniarth 7 text goes so far as to mimic the columnar format of the text as it appears in the manuscript.

sense and narrative flow in English. I therefore hope to have rendered translations that can easily be read on their own, yet which all the while closely reflect the Welsh.

Various methods for dividing the tale into its component sections have been proposed. For the sake of convenience, I adopt Rudolf Thurneysen's divisions of the text:⁷ I(a) (White Book cols. 117-145.8), I(b) (cols. 145.9-152.2), II (cols. 152.3-165.26), III (cols. 165.27-178), where I(a) and III correspond roughly to the plot of the Chrétien de Troyes' *Conte du Graal*.

1.2. Acknowledgements:

I wish to express my gratitude to a number of people without whose help this edition would not have been possible. First and foremost, thanks are due both to my advisor, Professor Patrick Sims-Williams, and to my academic mentor, Professor Marged Haycock, from whose expertise and constant encouragement I have benefitted greatly. I am especially grateful to Professor Sims-Williams for helping me with the finer points of the medieval language. I am very much thankful to all of the faculty and staff in the Welsh Department at Prifysgol Aberystwyth and to Dr. Ian Hughes in particular for allowing me to sit in on all of his master's level seminar courses. To Mr. Daniel Huws (former Keeper of Manuscripts at the National Library of Wales), I am very grateful for allowing me to consult his description of Peniarth 7 and for being available to my queries. To my fellow master's candidate, Marieke Meelen (now a doctoral student of Linguistics at Universiteit Leiden), I am grateful for the constant support and explanations of things linguistic. For kindly allowing me access to their unpublished transcriptions, I am grateful to Drs. Diana Luft and D. Mark Smith of the *Welsh Prose (Rhyddiaith Gymraeg) 1350-1425* project. To the facilitators of the AHRC funded collaborative training scheme *Medieval Manuscripts in the Digital Age* (University of Cambridge, the Warburg Institute, King's College London) I am grateful for awarding me a place on the course.

I am indebted to Dr. Annalee C. Rejhon (UC Berkeley), who, in addition to teaching me Middle Welsh (along with numerous other aspects of medieval, Arthurian, and Celtic literatures), inspired me to continue my studies and who has continued to encourage me since. I must also thank Dr. Kathryn Klar (UC Berkeley), my first teacher of Modern Welsh (in addition to other Celtic topics) and Professor Eve Sweetser (UC

⁷ Thurneysen 1910-12, 189. See also Foster 1959, 200 and Lovecy 1991, 172.

Berkeley) who first taught me Breton. Thanks are also due to Professor Joseph J. Duggan (Associate Dean of the Graduate Division, UC Berkeley) who was kind enough to teach me Old French as an undergraduate. To the UC Berkeley Celtic Studies contingent, and to Miss Myriah Williams in particular, I am grateful both for our intellectual discourse and for the more lighthearted conversations we shared.

Finally, I would not have been successful to the end were it not for the constant support of my friends—Mr. Jean-Christophe Fann and Miss Jennifer Barbee in particular—and family: my parents, Craig and Tammy, and my brother, David.

1.3. Abbreviations:

GMW	<i>A Grammar of Middle Welsh</i> (Evans 1964)
GPC	<i>Geiriadur Prifysgol Cymru</i> (Thomas et al. 2006)
MW	Middle Welsh
ModW	Modern Welsh
P7	NLW, MS Peniarth 7
P14	NLW, MS Peniarth 14
RB	Oxford, MS Jesus College 111, the Red Book of Hergest
RBP	The Red Book <i>Peredur</i> as it appears in <i>The Text of the Mabinogion and other Welsh Tales from the Red Book of Hergest</i> (Rhys and Evans 1887, 192-243)
WB	NLW, MS Peniarth 4, the White Book of Rhydderch
WBM	<i>Llyfr Gwyn Rhydderch: Y Chwedlau a'r Rhamantau</i> (Evans 1973)
WBP	The White Book <i>Peredur</i> as it appears in <i>Historia Peredur vab Efreawc</i> (Goetinck 1976)

2. The Manuscript Witnesses

There are eleven manuscript texts of *Peredur*. As the later seven derive from the White Book and Red Book texts, either directly or otherwise,⁸ I provide necessarily brief descriptions of the earliest four manuscripts only. Because the White Book of Rhydderch and the Red Book of Hergest have been the objects of extensive study elsewhere readily available in English, I keep my descriptions of those manuscripts to a minimum. In-depth descriptions of MSS Peniarth 7 and 14, however—at least with special regard to the text of *Peredur*—are to my knowledge only available in Welsh: those of Mr. Daniel Huws.⁹ I therefore delineate with more care the finer details of these less-studied codices, especially as they pertain to *Peredur*. I am very much indebted to Mr. Huws for kindly allowing me to consult his as yet unpublished description of Peniarth 7. For completeness' sake, I provide a list of the post-medieval manuscript witnesses of *Peredur* at this section's end.¹⁰

2.1. The Medieval Manuscripts

NLW, MS Peniarth 7 (formerly Hengwrt 3):

Place of origin: North Wales, possibly Gwynedd.

Date: c. 1300.

Vellum, 71 folios in all (fols. i-iv are paper flyleaf inserts), c. 260 x 190 mm (10.2 x 7.5 in.). Huws notes that this manuscript is “Of unusually large dimensions for a Welsh MS of its date,”¹¹ and elsewhere, with regard to its size, he comments, “there is no comparable contemporary Welsh manuscript.”¹² Fols. 4-65 are bicolumnar with 34-37 lines each, 34 being the norm. Columns have been numbered 1-244 by J. Gwenogvryn Evans. On fol. 1r, there is both ‘3’, the former Hengwrt MS number, and

⁸ Bollard 1979, 365; Williams 1909, 3-5.

⁹ In his chapter “Y Pedair Llawysgrif Ganoloesol” in Davies et al. 2000: 1-9. See, however, Rejhon 1984, 10-11 for a description of Peniarth 7 and the Welsh Charlemagne Cycle of texts therein.

¹⁰ Both Williams (1909, 3-5) in her treatise on *Peredur* and Goetinck (1976, ix) in her edition of the WB text also include these codices in their respective lists of manuscript witnesses. For brief commentary on them, see Williams 1909.

¹¹ Huws, forthcoming.

¹² “nid oes unrhyw lawysgrif Gymraeg cyfoes debyg” (Huws 2000b, 2).

‘69’, the number in Edward Lhuyd’s list of Hengwrt MSS.¹³ A table of contents is on fol. 3r and is signed “Oxford July 9th 1888 – J. Gwenogvryn Evans.” The manuscript’s previous vellum covers have been bound in and now constitute fols. 2 and 67.

The manuscript is arranged in eight quires of which *Peredur* occupies the first two. For our purposes it will suffice to note that 1⁸ has 1 and 6 wanting (fols. 4-10, cols. 5-28), and that 2⁸ has 2 and 6-8 wanting (fols. 11-15, cols. 29-48).¹⁴ Modern blank paper leaves now stand in for missing folios 4, 12, 19-20, 23-4, 27, 32, 35, 38, 42, 45, 49, 52, 59, 66-7, according to the modern foliation.

The manuscript contains primarily prose texts:¹⁵ *Peredur*, texts from the Welsh Charlemagne Cycle (specifically the Welsh *Pèlerinage de Charlemagne* and the *Pseudo-Turpin Chronicle* in addition to *Cân Rolant*¹⁶), followed by various religious texts including *Ystoria Adaf*, *Ystoria Bilatus*,¹⁷ and *Ystoria Judas Iscariot*.¹⁸ An *englyn* has been added by the second of two scribes on fol. 11r. Didactic poetry, as well as some ‘Taliesin’ poetry, written in a fifteenth century hand has been added to fol. 65r-v.¹⁹ Huws notes the following inscriptions: ‘David Vach[an],’ fol. 47v, and ‘Howel ap David Vychan,’ fol. 55, both of which are likely from the fourteenth century. Fifteenth century inscriptions include: ‘pan vu varw Rys ap Mad’ oydran Iessu Grist M a CCCC a tair ar deg trugain’ and ‘William ap Mad’ Vachan’, fol. 65, which are in the same hand, and ‘Ieuan Goch bach poed yn grog y bo yno amen’, fol. 30v. Finally, notes in the hand of Simwnt Fychan, who is himself named in a note on fol. 43 (col. 157), are on fols. 16r-v and 21v.²⁰

Peredur begins mid-sentence (. . . *reit ym wrthaw*) on fol. 5r, col. 5, and ends at the bottom of col. 48 on fol. 15v (*ac y velly yt(er)vyna kynnyd paredur ap Efracw*). The end of the text occurs at the end of the second quire. In his table of contents, Evans notes, “the second part of the story is missing—most probably there was originally a

¹³ Huws, forthcoming.

¹⁴ For the full collation, see Huws’s forthcoming description.

¹⁵ For a fuller account of the contents of the manuscript, see Evans 1898-1910, vol. I, 317-19. For a discussion of the Welsh Charlemagne Cycle as it is preserved in this manuscript, see Rejhon 1984, 10-11.

¹⁶ This has been edited by Annalee C. Rejhon (1984) as *Cân Rolant: The Medieval Welsh Version of the Song of Roland*. Berkeley: University of California Press.

¹⁷ This text was edited by Melville Richards (1937-39) as “Ystoria Bilatus.” *Bulletin of the Board of Celtic Studies* 9: 42-49.

¹⁸ This was published in Williams, J. E. Caerwyn. 1990. “The Middle Welsh Text *Ystoria Judas*.” In *Celtic Linguistics: Ieithyddiaeth Geltaidd. Readings in the Brythonic Languages. Festschrift for T. Arwyn Watkins*, eds. Martin J. Ball, James Fife, Erich Poppe, and Jenny Rowland. Amsterdam and Philadelphia: John Benjamins, pp. 363-371.

¹⁹ Huws, forthcoming.

²⁰ *Ibid.*

gathering between cols. 48 & 49,” that is, after fol. 15.²¹ However, it has long been held²² that the closing phrase ‘and thus ends the development of Peredur son of Efwarg’ (see the Welsh above) suggests that this version of the text ended here. Huws notes that the three wanting folios at the end of quire 2 were likely left blank and cut out for some other purpose.²³ Fol. 4, containing the first four columns of the text, and fol. 12, cols. 33-36, have been lost along with the text originally on them. The other folios wanting from quires 1 and 2 respectively went missing before the text was written, and for this reason, none of our text has been lost as a result. The text itself is heavily abbreviated; this is most evident in the proper names Peredur and Arthur.²⁴

Four folios, two of which contain texts from the Welsh Charlemagne Cycle, have been mistakenly inserted between fols. 14 and 15 (cols. 44 and 45) likely at the time the manuscript was last rebound.²⁵ These folios are numbered 40 (cols. 145-48), 42 (cols. 153-56), 47 (cols. 169-72), and 49 (cols. 177-80). Fol. 40 contains text from *Cân Rolant* while fol. 47 contains text from the Welsh version of the *Pseudo-Turpin Chronicle*; fols. 42 and 49 are blank.

According to Evans, the text of *Peredur* is in an earlier hand than the rest of the manuscript.²⁶ However, Huws disagrees and argues against the suggestion that Peniarth 7 may originally have been two independent books, noting that the two sections of the manuscript (that is, quires 1 and 2 in ‘Hand A’, and quires 3-8 in ‘Hand B’) have several elements in common: (1) their bicolumnar format and the unusually large size of their leaves; (2) the date of the scribal hands; (3) the “playful spirit”,²⁷ with which the scribes decorate their top-line ascenders; (4) that an *englyn* in ‘Hand B’ occurs in the margin of the section attributed to the scribe of ‘Hand A’ (fol. 11, cols. 29-30).²⁸ Elsewhere, he comments on the similarity between P7 (assuming it was always one book) and P14 in their admixture of religious prose alongside secular narrative, such as the *Peredur* text

²¹ See fol. 3r of NLW, MS Peniarth 7. The ‘second part of the story’ corresponds to Thurneysen’s section III and, in Goetinck’s edition of the White Book text, is to be found on p. 56, ll.17 ff.

²² Williams 1909, 17-18, for example.

²³ Huws 2000b, 2.

²⁴ As Denholm-Young (1964, 70) observes, “Manuscripts written in Welsh, like those in English, use comparatively few abbreviations, as the Latin system was quite unsuited to the language. Welsh scribes sometimes show their familiarity with the system by employing it for proper names,” and gives the following examples: ‘pedur’ (with a crossed descender in *p*) = Peredur; ‘Arth²’ = Arthur; and ‘cⁱs’ = Christ. The former two are commonplace in the P7 *Peredur*.

²⁵ Huws, forthcoming.

²⁶ Evans 1898-1910, vol. I, 317.

²⁷ “ysbryd chwareus” (Huws 2000b, 2).

²⁸ Ibid.

itself.²⁹ As regards P7 specifically, Huws observes that its “mix”³⁰ of texts is characteristic of the first generations that produced Welsh books,³¹ and that this is earlier than (and by implication, in a sense distinct from) the “era of the compendia”³² exemplified by codices such as the White Book of Rhydderch and the Red Book of Hergest. In this regard, both P7 and P14 share in the early tradition of manuscript production in Wales.

Based upon palaeographical analysis of both hands, Huws dates the manuscript to the turn of the century around 1300.³³ Because his discussion of the salient palaeographical features of this manuscript only exists in Welsh, I translate the evidence he provides:³⁴

- (1) In both hands one finds the two forms for <a>, one with two independently drawn compartments, and the other (the one which came to be the norm in the fourteenth century) with the two [compartments] sharing a vertical line on the left.³⁵
- (2) With [Hand] A, the tall final <s> (the old form) is found alongside the round form (which became characteristic of the fourteenth century) while B adheres to the tall form.
- (3) It is rare that A’s ascender in <t> crosses the cross-bar, but one sees it more often with B.
- (4) <v> at the beginning of a word has replaced <u> in both hands.
- (5) A and B both continue to form <w> with four strokes although A’s [<w>] at times appears as if it has been formed with only three (the ‘113’ form).
- (6) Both hands use the round form of <r> after a number of letters apart from <o>, but this is not consistent: after <b, d, p, v, w> and <y>, and with hand B, occasionally after <h> as well.
- (7) A, in adhering to an old fashion, uses the occasional capital <R> instead of the minuscule form in the middle or at the end of a word.

²⁹ Ibid., 6.

³⁰ “cymysgwch” (ibid., 3).

³¹ Ibid.

³² “cyfnod y cynulliadau” (ibid).

³³ Ibid.

³⁴ Ibid.

³⁵ This is presumably the third type of *a* according to Huws’ classification in Huws 2000a, 233.

P7 was in all probability the product of one of the Cistercian monastic scriptoria.³⁶ With regard to its geographical provenance, the notes in the hand of Simwnt Fychan (c. 1530-1606) on fol. 16r-v and 21v point toward north-eastern Wales. However, Huws has identified ‘Hand A’, that of the *Peredur* text, to be the primary hand of MS Peniarth 21 which contains the oldest copy of one version of *Brut y Brenhinedd*.³⁷ In that manuscript, at the bottom of fol. 38v, a hand contemporaneous with A has added the arms of the ‘brenhin’ [‘king’ (of England)], the ‘Iarll Caer’ [‘Earl of Chester’] and ‘Llywelyn’ (presumably Llywelyn ap Gruffydd), which suggests an early provenance in Gwynedd for Peniarth 21. According to Huws, one could therefore argue a pre-1282 date—that is, a date before the death of Llywelyn ap Gruffydd during the Edwardian Conquest—for the composition of Peniarth 21, and possibly for Peniarth 7 as well.³⁸ This possibility cannot be disproved on palaeographical grounds.³⁹ As regards Peniarth 21, Huws notes also: (1) some *hengerdd* in ‘Hand A’ pertaining to Cadwallon fab Cadfan appears at the bottom of fol. 38; and (2) a note in a fifteenth century hand is on fol. 22 which reads “barthe wyche a bye yr lewyr hwn” (ModW “bardd gwyh a biau’r llyfr hwn” [“an excellent bard owns this book”]).⁴⁰ Huws takes this evidence collectively as pointing toward Gwynedd with regard to the origin of P7, “to the extent that it suggests any location.”⁴¹

When P7 was rebound at the National Library of Wales early in the last century, 3 folios, 484 lines, of a versified Old French romance were found in the manuscript’s previous binding. The text, *Bérinus*, is written in a thirteenth century hand and the language illustrates that the scribe was of Anglo-Norman stock.⁴² Until these folios were found, *Bérinus* was only known to exist in prose form. According to Huws, it is most

³⁶ Ibid., 3-4.

³⁷ This is the “fourth version” in Roberts’s introduction to *Brut y Brenhinedd* (1971, xxix). Huws has said that Peniarth 21 contains, “testun cynharaf y fersiwn o *Brut y Brenhinedd* a fedyddiwyd yn ‘Fersiwn Peniarth 21’” [“the oldest text of the version of *Brut y Brenhinedd* which has been christened [the] ‘Peniarth 21 Version’”] (2000b, 4). This is perhaps of significance to the argument of Galfridian influence on (at least one of) the *rhamantau*, that is, the texts of *Peredur*, *Owein* and *Gereint*.

³⁸ Ibid., 5. It is important to realise, as Paul Russell (2003, 63) has indicated, that all of the inscriptions potentially indicative of the manuscript’s early provenance occur in the section designated to ‘Hand B’ (that is, quires 3-8). If we are to give them any credence as regards the textual history of *Peredur*, then it is essential that P7 was always a single book. Russell observes, “While there seems to be no grounds for disagreeing with Huws about this, the significance of the ‘one book’ theory is perhaps not given as much prominence [in his chapter on the early *Peredur* manuscripts in Davies et al. 2000: 1-9.] as it might have been” (Russell 2003, 64).

³⁹ Huws 2000b, 5.

⁴⁰ Ibid.

⁴¹ “. . . i’r graddau ei bod yn awgrymu unrhyw leoliad” (ibid). These findings corroborate those of Peter Wynn Thomas (1993: 37, 42) in his study of medieval Welsh dialects where he associates the P7 *Peredur* with the north as well.

⁴² Rejhon 1984, 11.

likely that the binding dismantled at the National Library in the early 1900s was that which was made for the codex in London toward the end of the sixteenth century. Unfortunately, there is no way to know whether the *Bérinus* leaves belonged to the original medieval binding or if they were added when the manuscript was rebound sometime after 1564.⁴³

NLW, MS Peniarth 14 (formerly MSS Hengwrt 25 and 13):

Place of origin: North Wales.

Date: First half of the fourteenth century.

Vellum, 190 pages (two paper flyleaves, fols. i and ii, have been inserted at the front), c. 165 x 140 mm (6.5 x 5.5 in.). P14 today is comprised of what were formerly two manuscripts, Hengwrt 25 (Peniarth 14i, pp. 1-94) and 13 (Peniarth 14ii, pp. 95-190). The two were combined at the end of the nineteenth century, but according to Huws, it is unlikely that they were connected before that.⁴⁴ Pages 91-100 are modern leaves. The text of Peniarth 14ii is written in a single ‘column’, the text extending the length of the page with 24 lines per page. The manuscript has been paginated several times, the most recent of which occurs in the upper right (recto) and upper left (verso) of each page. Peniarth 14ii includes a table of contents on page 96 written and signed by J. Gwenogvryn Evans.⁴⁵

The Peniarth 14ii portion of the manuscript contains religious works primarily. Its contents include: *Buchedd Fargred*, *Mabinogi Iesu Grist*, *Proffwydoliaeth Myrddin*, *Breuddwyd Pawl*, *Ystoria Judas*, and *Ystoria Adaf*. The fragmentary text of *Peredur* is the last in the manuscript, beginning on p. 180 under the heading *Ystoria B(er)ed(ur)* and ending on p. 190 (. . . *ac gwedy daruot* . . .). According to Huws, Peniarth 14ii is nearly complete, despite missing the end of *Peredur*. It is comprised of six quires which

⁴³ Huws 2000b, 4. In his n.4 on p. 9, Huws observes, “Nid yw maint y tair dalen yn cyfateb i faint Peniarth 7. Yn Peniarth 7, ff. 3, ceir rhestr gynnwys y llawysgrif a wnaethpwyd gan Gwenogvryn Evans yn Rhydychen yn 1888. Ychwanegodd ati y nodyn canlynol: ‘Also three folios of an old French MS formerly used as covers to Hen. MS 370’ (Peniarth 362 yw Hengwrt 370 bellach). Anodd iawn credu mai o’r llawysgrif hon y daeth y tair dalen; eto, y mae’r nodyn yn rhoi lle i dybied nad o Peniarth 7 y daethant” [“The size of the three folios do not correspond to the size of Peniarth 7. In Peniarth 7, f. 3, there is a list of the manuscript’s contents which was done by Gwenogvryn Evans at Oxford in 1888. He added the following note to it: ‘Also three folios of an old French MS formerly used as covers to Hen. MS 370’ (Hengwrt 370 is now Peniarth 362). It is very hard to believe that the three folios came from this manuscript; still, the note allows one to suppose that they do not come from Peniarth 7”].

⁴⁴ Ibid., 6.

⁴⁵ See NLW, MS Peniarth 14, p. 96. The table of contents begins “Hengwrt MS 13.” Evans goes on to note, “This MS consists of forty-five leaves & is imperfect at the beginning & end: there are two leaves of blank paper at the beginning and four at the end in addition to the ‘45’ leaves of vellum plus the covers.”

bear the quire marks ‘i.’ at the bottom of p. 116, ‘ii.’ on p. 128, ‘iii.’ on p. 144 and ‘v.’ on p. 176.⁴⁶

Evans identified five hands throughout the whole of P14, but observes that Peniarth 14ii (that is, what was Hengwrt 13) is in the hand of a single scribe from the second quarter of the fourteenth century.⁴⁷ Huws expands this period to “the first half of the fourteenth century,”⁴⁸ which still puts it later than the hands in the first part of P14 (that is, later than the hands of what was Hengwrt 25); Evans dates these earlier hands to the middle of the thirteenth century.⁴⁹ The hand of Peniarth 14ii has not yet been recognised in any other manuscript.⁵⁰ As Huws observes, “It is almost a two-line hand, that is, a hand whose ascenders and descenders do not extend much above or below the minims.”⁵¹ In dating the hand of Peniarth 14ii, Huws explains:

Features in [Peniarth 14ii] which look back to the thirteenth century include the form of <a>, the tendency toward the long form rather than the round form of <s> at the end of words, and <u> where one would expect <v>. The consistent use of the round <r> after <b, d> and <p> is characteristic of the fourteenth century, and so too is the three-stroke form (‘113’) of the letter <w>. The page shape of the text is another old fashioned feature, close to being a square [in shape] (about 140 x 110 mm).⁵²

Based on the primarily religious character of its contents alongside the secular *Peredur*—reminiscent of the collection of texts in P7⁵³—it seems likely that the compilers were members of a Cistercian monastic order.⁵⁴ As regards place of origin,

⁴⁶ Huws 2000b, 6.

⁴⁷ Evans 1898-1910, vol. I, 325.

⁴⁸ “hanner cyntaf y bedwaredd ganrif ar ddeg” (Huws *op. cit.*).

⁴⁹ Evans *op. cit.*

⁵⁰ Huws *op. cit.*

⁵¹ “Y mae’n agos at fod yn llaw ddwy-linell, hynny yw, llaw nad yw ei hesgynyddion a’i disgynyddion yn estyn yn fawr uwch nac is na’r minimau” (ibid.).

⁵² “Nodweddion ynddi sy’n edrych yn ôl i’r drydedd ganrif ar ddeg yw’r ffurf ar <a>, y duedd at ffurf hir yn hytrach na ffurf gron ar <s> ar ddiwedd geiriau, ac <u> lle y gellid disgwyl <v>. Y mae’r defnydd cyson o’r <r> gron ar ôl <b, d> a <p> yn nodweddiadol o’r bedwaredd ganrif ar ddeg, ac felly hefyd ffurf dair strôc (‘113’) y llythyren <w>. Nodwedd hen fasiwn arall yw siâp tudalen y testun, yn agos at fod yn sgwâr (tua 140 x 110 mm)” (ibid.).

⁵³ Indeed the compilers of P14 were even more concerned to include religious apocryphal texts than were the scribes of P7 who dedicate much of their codex to Welsh translations of the French Charlemagne Cycle.

⁵⁴ Huws (2000b, 3-4) suggests Cistercian origins for Peniarth 7, noting later with regard to MSS Peniarth 7 and 14, “. . . y mae’r ddwy lawysgrif yn tarddu yn ôl pob tebyg o’r un math o gefndir eglwysig” [“. . . the two manuscripts derive in all likelihood from the same type of ecclesiastical background”] (ibid., 6). Elsewhere (2000a, 14) Huws observes, “The association of the skills of a scriptorium with a sympathy for Welsh literature points towards the houses of the one monastic order that had enjoyed extensive patronage from the Welsh princes, the Cistercian.” The combination of both religious and secular texts in early

there are not so many marginal notes of significance as there are in P7 which might be used to narrow down the possibilities. Any attempt to trace the origins of this book geographically must therefore rely on internal evidence. Peter Wynn Thomas's work on medieval Welsh dialects with respect to the text of *Peredur* places the P14 version—along with its P7 cousin—in the north.⁵⁵

NLW, MS Peniarth 4 (formerly Hengwrt 4), the White Book of Rhydderch:⁵⁶

Place of Origin: Strata Florida, Ceredigion.

Date: c. 1350.

Vellum, 294 folios in all (fols. *a-b* are blank while *c-d* contain a table of contents), c. 225 x 150 mm. (8.9 x 5.9 in.). MSS Peniarth 4 and 5 together comprise the White Book of Rhydderch, although as the earliest foliation indicates, Peniarth 4 is actually meant to follow Peniarth 5. Altogether, the WB was originally made up of 26 quires.⁵⁷ The folios of Peniarth 4 have been numbered 'clxxi-cclxxxii'. Text is bicolumnar with individual columns numbered 1-348. Cols. 193-204, 213-28, and 237-44 are wanting. Evans notes that the manuscript is in places heavily stained and that some text is "slightly defective at the margins."⁵⁸ The manuscript was written in all probability at Strata Florida toward the middle of the fourteenth century for Rhydderch ab Ieuan Llwyd of Parcrhydderch, Llangeitho, in Ceredigion.⁵⁹ It is the work of five scribes, one of whom was the Anchorite of Llanddewi Brefi.⁶⁰

Peniarth 4 contains several texts including all of those that would later become the *Mabinogion* save *Breuddwyd Rhonabwy*: that is, the *Four Branches of the Mabinogi*, *Peredur*,⁶¹ *Maxen*, *Lludd a Llefelys*, fragments of *Owein*, *Gereint*, and

Welsh manuscripts therefore, as we have in MSS Peniarth 7 and 14, would seem to be one indication of Cistercian origin.

⁵⁵ 1993: 37, 42; 2000, 36.

⁵⁶ I was unable to examine the WB and RB myself and therefore rely exclusively on secondary sources for their descriptions.

⁵⁷ Huws 2000a, 230.

⁵⁸ Evans 1898-1910, vol. I, 305.

⁵⁹ Huws 2000a, 228.

⁶⁰ Huws 2000b, 7.

⁶¹ As Denholm-Young (1964, 40) points out, J. Gwenogvryn Evans in his introduction to *The White Book Mabinogion* (1907, xii-xiii) suggests that the WB was probably "written at Strata Florida except the *Peredur* which . . . was probably written at Neath Abbey . . ." According to Bollard (1979, 366), however, this has been challenged by Morgan Watkin in his introduction to *Ystorya Bown de Hamtwn*. It may be prudent here to heed Denholm-Young's caveat (*op. cit.*), namely that ". . . Dr. [J. G.] Evans, who had an unrivalled knowledge of the manuscripts and a remarkable flair for deciphering them, added notes and introductions [to some of his Welsh manuscript transcriptions] in which he displayed an equally

Culhwch ac Olwen. Peniarth 5, the other half of the WB, contains several religious texts, texts from the Welsh Charlemagne Cycle, the romance *Ystoria Bown de Hamtwn*, among others. In this compendium, as Huws observes, “we see the gathering together for the first time a substantial body of narrative Welsh prose.”⁶² Originally the WB would have contained poetry as well. This has not survived, however, because of damage to the manuscript.⁶³ The text of *Peredur* was written by the scribe of ‘Hand D’, according to Huws’s classification,⁶⁴ as were the texts of *Maxen*, *Lludd a Llefelys*, *Owein*, *Trioedd Ynys Prydein*, *Bonedd y Saint*, *Culhwch ac Olwen* (to which scribe E also contributed) and some *hengerdd*. Noteworthy perhaps is the fact that *Gereint* is the only one of the *rhamantau* not in ‘Hand D’ (Huws identifies it to be in hand E).⁶⁵ For an extensive study of this manuscript, its reconstruction and dating, see Huws’s chapter “Llyfr Gwyn Rhydderch” in his *Medieval Welsh Manuscripts*.⁶⁶

Oxford, Jesus College 111, the Red Book of Hergest:⁶⁷

Place of Origin: Probably Glamorgan.⁶⁸

Date: 1382 to c. 1410.⁶⁹

Vellum, 362 folios (originally 382), c. 340 x 210 mm (c. 13.4 x 8.3 in.). The text is written in two columns which have been numbered 1-1,442.⁷⁰ Still in fairly good condition, the Red Book of Hergest was written for the Glamorgan nobleman Hopcyn ap Tomas ab Einion of Ynysforgan (near Swansea) by three main scribes, Hywel Fychan ap Hywel Goch of Buellt being the primary scribe on the project.⁷¹ Huws has

remarkable ignorance of the value of evidence and a quite illogical habit of thought. Hence his work is to be used for the facsimiles and transcripts only . . .”

⁶² “y gwelir casglu ynghyd am y tro cyntaf gorff sylweddol o ryddiaith storiol Gymraeg” (Huws *op. cit.*).

⁶³ Rodway 2005, 22.

⁶⁴ Huws 2000a, 231.

⁶⁵ *Ibid.*

⁶⁶ Huws 2000a, 227-68.

⁶⁷ See n.55 above. Much of the scholarship on the RB exists only in Welsh. For general discussions, see Huws 2000a, 79-83; Huws 2003, 1-30; James, Christine. 1994. “‘Llwyr Wybodau, Llên a Llyfrau’: Hopcyn ap Tomas a’r Traddodiad Llenyddol Cymraeg’.” In *Cwm Tawe*, ed. Hywel Teifi Edwards. Llandysul: Gomer Press. 4-44.

⁶⁸ Williams 1948, 146ff. Denholm-Young (1964, 40) believes that the RB originated at Strata Florida. G. Charles-Edwards (1979-80, 253), however, refutes this contention, and Thomas’s study of medieval Welsh dialects (1993, 42) would place certain of the Red Book texts (namely *Culhwch ac Olwen* and *Owein*) in the south.

⁶⁹ Huws 2003; Huws 2000a, 82; Bromwich et al. 1992, ix.

⁷⁰ Evans 1898-1910, vol. II, 1; Huws 2000a, 82.

⁷¹ Charles-Edwards, G. 1979-80; Huws 2000a: 16, 82; Huws 2003: 4-7; Bromwich et al. 1992: ix-x.

recently modified G. Charles-Edwards's view regarding the number of hands in the manuscript. He sees the hands which G. Charles-Edwards previously labeled "Hand of Peniarth 32 (Llyfr Teg)" and "Type Pen 32 small" as being one and the same (although he still assigns them different letters for ease of reference): "C" and "Ch" according to Huws's classification. Huws further sees "Type Hand I" as being two different hands, his "D" and "Dd." Finally, he has identified a sixth hand, "E".⁷² The most prevalent hands in the manuscript by far are "A," "B" (=Hywel Fychan) and "C/Ch."⁷³

The manuscript is the largest of any in the Welsh language. It contains the majority of pre-1400 prose historical and narrative texts that have been preserved in Welsh as well as treatises on medicine and grammar. There is also within it a significant body of *hengerdd*. The poetry from the Book of Aneirin and most of that from the Book of Taliesin, however, are omitted,⁷⁴ as is much of the more recent *cywydd* poetry. Despite its size and the ambition of its scribes, the RB illustrates a falling away from the previously high standards of book production in Wales. Huws observes that, "In penmanship, clarity of script, regularity of procedure and quality of decoration many of the vernacular books written between 1250 and 1350 are superior."⁷⁵

The relationship between the RB and the WB has long been understood to be very close. Whether the RB texts are direct copies of the texts in the WB, however, has been debated. There is enough evidence in the case of *Peredur* to conclude with reasonable certainty that the RB text was not copied directly from the WB, and instead, that they share a common exemplar.⁷⁶ At some point, however, the main RB scribe, Hywel Fychan, had access to the WB. A few lines written in his hand have been identified in the WB text of *Culhwch ac Olwen*.⁷⁷

⁷² Huws 2003: 4-7, 12.

⁷³ Ibid., 4-7.

⁷⁴ Huws (2000a, 82) notes that "it must have been unavailable," although this material may simply have been kept in other codices.

⁷⁵ Ibid., 16.

⁷⁶ Goetinck 1975, 317; Goetinck 1976, xvi; Bollard 1979, 366; Thomas 2000a: 14-17, 37. As far back as 1909, Mary Williams arrived at the conclusion that, ". . . le Livre Rouge et Peniarth 4 ne se sont pas copiés l'un sur l'autre, mais qu'ils dérivent probablement d'un original commun" (p. 23). See also Jones 1953, 111-13 and Charles-Edwards 2001, 24. For a discussion of Thomas's 'dynamic model' of manuscript relatedness for the four early *Peredur* texts, see chapter 4 below as well as his chapter "Cydbertynas y Pedair Fersiwn Ganoloesol" in Davies et al. 2000, 10-49, esp. 41.

⁷⁷ Bromwich et al. 1992, x. See also Charles-Edwards, G. 1979-80. "Hywel Vychan: Red Book and White Book." *National Library of Wales Journal* 21:4, 427-8. These lines are to be found in cols. 467-8 of the manuscript (p. 12, ll.324-6 in the 1992 edition by Bromwich and Evans). This is not to be taken as evidence that the RB *Culhwch* was copied from the WB, for "A close comparison makes it impossible to maintain [this] view" (ibid., x).

The text of *Peredur* occurs in cols. 655-97 and it—along with the other ten texts of what would become known as the *Mabinogion*—is in the hand of the manuscript's primary scribe, Hywel Fychan.⁷⁸ Thomas has drawn attention to the fact that the three *rhamantau*—*Peredur*, *Gereint* and *Owein*—do not appear together as a group in either the WB or the RB. A different pattern emerges from a comparison of the order of texts in both codices: *Peredur* seems instead to have been grouped with *Breudwyt Maxen* and *Lludd a Llefelys*, in that order. Thomas identifies three *clymau* or 'bundles' of texts that appear together in both the WB and the RB (*Owein* is the only Mabinogion text not belonging to a *clwm*), and suggests that there were four exemplars for the WB Mabinogion. More specifically, he proposes that the exemplar for *Peredur* also contained the texts *Breudwyt Maxen* and *Lludd a Llefelys*.⁷⁹ The RB text of *Peredur* was edited in 1884 by Kuno Meyer.⁸⁰

2.2. The Post-medieval Manuscripts:

- (1) **British Museum Additional 14967**, pp. 149-67. A late fifteenth or early sixteenth century copy of the WB text.
- (2) **Cymmrodorion Library**.⁸¹ A sixteenth century copy of the RB text by Hugh Llŷn.
- (3) **NLW MS 3043 (formerly Mostyn 135)**. A late sixteenth century copy of the WB text.
- (4) **Cardiff 17**, pp. 3ff. A late sixteenth or early seventeenth century copy of the WB text.
- (5) **Llanstephan 148**, pp.147-172. A copy of the RB text by David Parry in 1697.

⁷⁸ Charles-Edwards, G. 1979-80, 255; Huws 2000b, 8.

⁷⁹ Thomas 2000b, 2-3.

⁸⁰ Meyer, Kuno. 1884. *Peredur ab Efracw. Edited from the Llyfr Coch o Hergest*. Liverpool: Thomas Dobb & Co., General Printers.

⁸¹ Goetinck (1976, ix) omits this manuscript from her list of witnesses, the reason for which I am not certain.

(6) **J. Gwenogvryn Evans 1A** (*Breese Collection* in Williams 1909, p. 5). A copy of the WB text; see *Revue Celtique* 9: 393-4.

(7) **NLW MS 5269 (formerly Dingestow Court MS 9)**. A copy of the WB text through the intermediary of British Museum Additional 14967.

3. The Language

3.1. Orthography

What follows is a list of the salient orthographical features as they obtain in the *Peredur* text of P7, and in the subsequent section, of P14.⁸² Examples of MW consonants both as they occur in our manuscripts and as they frequently occur in contemporary medieval Welsh texts are provided below.⁸³ More attention, however, is dedicated to those elements of orthography that are either special to these texts or are potentially indicative of date, provenance and scribal practice. In the interest of time and space, I stop short of conducting a full orthographical analysis of the texts which has proven potentially very telling in recent decades.⁸⁴ Rather it is hoped that the following accurately conveys the degree of variation to be found in the early versions of *Peredur*. For the most part, examples are presented as they are found in the texts. However, where there is more than one example that differs with regard to initial mutation, I provide the un-mutated form only. Examples of prepositions are generally left un-conjugated except where the significant feature pertains to the orthography of the conjugation.

3.1.1. Orthography of the Peniarth 7 *Peredur*

Vowels:

u, v, w for /ü/:⁸⁵ *v* occurs more frequently for /ü/ and in diphthongs containing /ü/ than does *u*. Examples include: *medru* (col. 7), *pvm* (col. 15), *beunoeth* (col. 21), *hithev* (col. 16). There is one example of *w* for /ü/: (*g*)*orwc* (col. 19).
i, e, j, for *y*, /i/ and /ə/. The representation of *y* (both /i/ and /ə/) with *i* is rare in MW.⁸⁶ Evans provides two examples from the *Brut Dingestow* (now NLW

⁸² I only note features of orthography as they differ from standard ModW. For the orthography of P14, I highlight those features distinct from the P7 text only. Because we are not certain about the exact phonetic value of sounds in MW, I give phonological representations between forward slashes rather than square brackets. Letters presented in italics represent what is actually seen in manuscripts preserving MW, however not necessarily in P7 and P14. For example, ‘*y* for *e*’ means that, in the examples which follow, *y* is found in either P7 or P14 where we might otherwise expect *e* in MW.

⁸³ For a discussion of MW vowels, see GMW, 1-3.

⁸⁴ Charles-Edwards et al. 1993-94; Russell 1993; Russell 1995-96; Russell 1999; Russell 2009.

⁸⁵ ModW *u*, /i/ in the south and /i/ in the north, was a central /ü/ in the MW period (GMW, 1-2).

5266B) which Huws dates *c.* 1250-1300, approximately the beginning of what Evans defines as the “late MW” period.⁸⁷ The use of *e* for *y*, /i/ and /ə/, is common in texts from the early MW period but was “largely abandoned” in the late period.⁸⁸

For /i/:⁸⁹ *i* ‘his’ (cols. 5 [x3], 6, 7 [x2], 8 [x3], 9, 10, 11, 14 [x2], 15, 17, 22 [x2], 23 [x5], 25 [x4], 27, 29, 31, 32, 42), *i* ‘her’ (cols. 7, 16, 21 [x3], 22, 29, 46, 47), *i gan* (all conjugations: cols. 7, 13, 20, 21), *i am* (col. 8), *gida*⁹⁰ (cols. 11, 21, 28 [x2]), *i ar* (cols. 23, 24 [x2], 26), *i wrth* (col. 40), *imi* (cols. 5, 7), *gilid* (cols. 5, 12, 15, 16, 25, 47 [gylid]), *kywilid* (col. 7), *digewilid* (col. 16), *melinid* (cols. 45 [x4, once spelled *melynid*], 48), *tebic* (cols. 11, 22, 48), *marwlewic* (cols. 7 [x2], 23 [x2]), *ysgwid* (col. 8), *genit* (col. 13), *ydiw* (col. 25), *riw* (col. 25), *arglwid* (col. 42), *arglwides* (col. 47), *nit* (cols. 14, 44), *onnit* (col. 48), *nis* (cols. 22 [niss], 43), *ni’th* (col. 5); *kedymdeithas* (col. 25), *kedymdeith* (col. 43), *venet* (col. 20); *j* ‘her’ (col. 20).

For /ə/: *bichan* (col. 13), *mivi* (col. 20), *bidei* (col. 25); *cledev* (col. 12 [x4, once spelled *cheledef*], 44 [spelled *Gledef*]), *digewilid* (col. 16), *vechan* (cols. 23, 41), *dewedeist* (col. 38), *ymgeffelybent* (col. 39), *bebellev* (col. 45), *ydrechassei* (col. 46); *Jr* (col. 19), *jrof* (col. 31).

⁸⁶ Ibid., 1.

⁸⁷ Ibid., xviii, xxxiv, 1; Huws 2000a, 58. Evans divides the MW period, *c.* the twelfth century to the end of the fourteenth, into two stages: “early MW” lasting to *c.* the middle of the thirteenth century, and “late MW” from *c.* mid-thirteenth century to the end of the fourteenth (GMW, xviii-xix). This classification seems based on the understanding that the Black Book of Carmarthen dates to 1200 (see GMW, xxi). This is now generally believed to be too early. Denholm-Young has offered a date for the manuscript in the “Second quarter of the thirteenth century” (1964, 78). It has more recently been shown rather to date from *c.* 1250 on codicological and palaeographical bases (E.D. Jones 1982, xxiv). For a general discussion, including confirmation of a mid-thirteenth century date, see Huws 2000a, 70-72. In this initial discussion of the orthography of these texts, I follow the traditional view. For some very good reasons, however, we question this approach later in the chapter. To skip ahead briefly, as Russell and Charles-Edwards have observed, “. . . the orthography of the Black Book of Carmarthen has been seen as typifying Early Middle Welsh. The redating of that MS (from the late twelfth to the mid-thirteenth century) has undermined the basis for such a view. It is no earlier than MSS such as Peniarth 44 or BL Additional 14931 which use *d* for /ð/. Moreover, *t* for /ð/ is found in later MSS such as Bodleian Rawlinson MS C 821 and the Hendregadredd MS, both of saec. XIV. Such differences now seem to be more local than chronological” (Charles-Edwards et al. 1993-94, 420).

⁸⁸ GMW, xix.

⁸⁹ On the assimilation of *y* (/i/ and /ə/) and *i* to *i* and *u*, see GMW, 2-3. This is what we have in *gilid*, *kywilid*, *melinid*, and the like. The instances of *tebic* and *marwlewic* are examples of *y* /i/ > *i* in final unaccented syllables before *g* (GMW, 3) and according to Morris Jones (1913, 110), this is a feature of late MW.

⁹⁰ *gida* is most likely a remnant of P7’s exemplar. However, this spelling appears again in the sixteenth century. See Morris Jones 1913, 119.

y, j for i, /i/ and /i/.

For /i/: *ynnev* (cols. 24, 48), *ydaw* (cols. 27, 28, 45), *gwynev* (col. 29), *nynne* (col. 44), *teledyw*⁹¹ (col. 45), *dythev* (col. 45), *melynid* (col. 45), *ymdydan* (col. 45), *dylyn* (col. 46), *gylid* (col. 47); j ‘to’⁹² (all conjugations: cols. 16 [x2], 19 [x3], 20 [x2], 24, 29, 30); *jnv* (col. 37).

For /i/:⁹³ *myuy* (col. 9), *rody* (col. 18), *ymy* (cols. 25, 44), *dyannot* (col. 38), *my* (col. 40), *myvy* (col. 41), *wyn* (col. 48), *trywyr* (col. 48); j ‘I’ (cols. 19 [x3], 20, 21 [x3], 24 [x3], 28 [x2], 37 [x2], 39), *mj* (cols. 38, 40), *dj* ‘you’ (cols. 29, 37), *tj* (cols. 37, 38).

y for e /e/: *kymyrth* (cols. 5 [x2], 12, 13, 19, 20, 21, 23, 31, 39, 48 [x2]), *ynyachaf* (col. 40), *ydrechassei*⁹⁴ (col. 46), *ymydewis*⁹⁵ (col. 46). y is used for the infixed possessive pronouns ‘y’ (‘his’, ‘her’, ‘their’) as well.

e, i, y, j for /i/: According to Morris Jones, /i/ is represented by i (presumably in non-initial position) in early MW. In late MW, initial /i/ was represented by i—only rarely by y—and medially by y:⁹⁶ *gareat* (cols. 19, 46), *uyreawd* (col. 9), *tarean* (cols. 10, 11 [x2]), *thareanev* (col. 10), *(g)elyneon* (col. 16), *kynhaleassant* (col. 17), *ettivedeon* (col. 31), *perchenogeon* (col. 44), *arean* (46 [x2]), *marchogeon* (cols. 7 [x2, once spelled *marchogoeon*], 19, 46), *kocheon* (cols. 15, 42), *kulgocheon* (15, 16 [*culgocheon*]); *(g)weission* (cols. 8, 11, 15 [x2], 16, 17 [x2], 27, 28, 39), *weithion* (cols. 8, 29 [x2]), *gwirion* (col. 20), *gristiawn* (cols. 26 [*gristion*], 30 [x2], 31), *meibion* (cols. 27, 38, 39), *iach* (col. 17), *iarll* (cols. 16, 17 [x2], 18 [x2], 19), *iarlles* (cols. 18 [x3], 43 [x5]), *iarlleth* (cols. 16, 19), *ieith* (col. 11); *gweissyon* (cols. 10, 42), *eigyon* (col. 16), *morynyon* (cols. 20, 39 [x2,

⁹¹ Normally *telediw*, this is a case of *iw* /iū/ going to *yw*. See “Diphthongs” below.

⁹² y, i ‘to’ is regularly represented as either i or y.

⁹³ Both i and y are used for /i/, depending on the context (e.g. *hynny* (col. 5), *dial* (col. 5)). However, instances of y for i /i/ are not uncommon. For example, see *dyannot* (col. 38) where *diannot* is the more common (e.g. col. 17), or *anialwch* (col. 15) where *anyalwch* is the more common (e.g. col. 14). The two are interchanged frequently in the case of y ‘to’ and its conjugations. I argue later in this section that instances of y for i /i/ represent cases of hypercorrection where our scribe—anxious to replace i in his exemplar with y for other sounds—has mistakenly updated the original, violating his own standard system of orthography.

⁹⁴ This may simply be an error, the scribe having transposed y and e in the same word.

⁹⁵ *ymydewis* in the MS.

⁹⁶ Morris Jones 1913, 27. None of his examples for the early period include initial /i/, but his subsequent observation that “In late Ml. Wl. it is represented initially by i, rarely by y . . .” would seem to imply that initial /i/ was not normally represented by i in the early period (ibid.). He does not comment on the use of e and j for this sound.

once spelled *vorynnyon*]), *dynyon* (col. 27), *arwydyon* (col. 31), *meibyon* (cols. 27, 38 [*meybyon*]), *gwynnyon* (col. 41), *vronnwynnyon* (col. 41), *vrychyon* (col. 41), *yarll* (col. 19 [x3]), *yarlles* (cols. 19, 21, 38), *ye* (col. 9), *yewn* (cols. 6, 9, 15), *yewnach* (col. 30), *yewnaf* (col. 41); *jach* (col. 40), *jachaf* (col. 39), *jachet* (col. 39), *jarll* (cols. 16, 42), *jarlles* (cols. 19, 38, 43), *je* (cols. 20, 38), *jewn* (col. 14).

v, u for *w*. The use of *v* and *u* for *w* occurs for the sounds /u/, /u:/, /w/ and in the diphthong /au/; *v* also occurs for *w* in the diphthong /eu/ (see “Diphthongs” below). This is a common feature in texts from the early period and becomes much less frequent in texts from the later period.⁹⁷ The representation of *w* with *v* and *u* almost always occurs in the diphthong *aw* /au/.

For /w/, see: *milvyr* (col. 7), *dyvot* (col. 8), (g)*vastat* (col. 11), *dyvawt* (col. 24); *gualchmei* (col. 24).

For /u(:)/, see: *hvn* (col. 10), *tebygvn* (col. 24), *adv* (col. 31, 40), (g)*wnevthvn* (col. 38), *cannvr* (col. 47); *gur* (col. 13).

Diphthongs:

ae, ay for /ai/: *aeth* (col. 6); for a representative sample of *ay* = /ai/ instances in the text, see: *uilwryayth* (col. 6), *Ay o’th uod ay o’th annvod* (col. 8), *y may* (col. 9), *drycaruayth* (col. 13), *waythaf* (col. 14), *gayr* (col. 15), *dwyayl* (col. 15), *sayr* (col. 45).

oe, oy for /oi/. *erioet* (col. 13); *oy* for *oe* occurs twice in the text: *oydynt* (col. 15), *doyth* (col. 47). The MW diphthongs *ae* and *oe* are written *ay* and *oy* respectively in texts from the early MW period.⁹⁸ In the P7 *Peredur*, *ae* /ai/ and *oe* /oi/ are also frequently reduced to *e*, /e/ or /e:/. Examples include: *marchogeth* (cols. 6, 21), *gwew* (col. 32); *kyweth* (col. 42). The diphthong *ae* /ai/ is reduced to /a/ in *wnathoedit* (col. 23).

ei, ey for /ei/ (ModW *ai*): *geir*, *meynt*. In verbs conjugated in the 3. sing. (imperfect, pluperfect, etc.), the spelling *–ei* is generally observed.⁹⁹ There seems to have been some confusion with regard to this diphthong in *teyrnas*

⁹⁷ GMW, xix, 1.

⁹⁸ GMW, 3; see too Morris Jones 1913, 31.

⁹⁹ For exceptions, see *gweley* (col. 20), *welsey* (col. 26), *rodey* (col. 48) which look suspiciously like hypercorrections to me.

‘kingdom, realm, dominion’: it is alternatively spelled (with lenition showing) *deernas* (cols. 12, 16) and *dyernas* (col. 11).¹⁰⁰ The diphthong /ei/ is written *ay*, *ae* in *pay* (cols. 10, 16), *pae* (cols. 26, 44).¹⁰¹

eu, *ev* for /eü/ (ModW *au*, *eu*): *deu*, *evr*. In one instance, we have *ei* probably for /eü/: *teily* (col. 23), on which, see below.

aw, *au*, *av*, *o* for /au/ (ModW *o*). The most common is *aw*: *wrthaw* (col. 5). For more on *v*, *u* for *w*, see ‘Vowels’ above.

au /au/: The instances of this type are too numerous to list, so I provide examples of two of the more common witnesses: *marchauc* (cols. 6 [x4], 8 [x6], 9 [x3], 10, 13, 14 [x3], 23, 25, 42, 43, 45, 46), *maur* (cols. 38, 42, 45, 47, 48).

av /au/ (not including the numerous prepositions conjugated in the 3. sing. masc.): *y lav* (col. 10, 47), *mavr* (col. 12), *marchavc* (col. 14), *brwysgav* (col. 37), *vnlllygeidiavc* (col. 37), *gwisgav* (cols. 37, 45), *treissiav* (col. 38), *govynnavd* (col. 39), *gysgavt* (col. 40), *gweirglavd* (col. 40), *gyvarchavd* (col. 41), *dav* (col. 41), *is lav* (col. 43), *geissiav* (col. 45), *llavn* (col. 47), *dwavt* (col. 48).

o for the diphthong *aw* /au/: This feature looks surprisingly modern; ModW *o* in final syllables (–*odd*, for example) derives from MW *aw* in final, unaccented syllables. Evans indicates, however, that *o* denoting *aw* in this position does occur in MW orthography.¹⁰² While this may be suggestive that the diphthong /au/ had developed into an /o/ sound (as it may have in the P14 *dyuot* ‘said’), in the majority of cases, *aw* is the more usual spelling in the text—these instances are aberrations from the norm: *weirglod* (col. 7), *dyvot* (col. 8), *eistedod* (cols. 10, 12), *medrod* (col. 16), *diot* (col. 18), *kerdod* (cols. 19, 20), *dwot* (col. 20), *diosc* (col. 37 [x2]), *talod* (col. 45), *naccaod* (col. 46).

¹⁰⁰ See “The Value of Orthography” below for further discussion.

¹⁰¹ These instances of *pay*, *pae* for what is more commonly *pei* in MW (GMW, 138) likely reflects the shift in the pronunciation toward the more modern *bai*. According to Jackson (1953, 686), scribes most likely continued to write the diphthong as *ei* even after the change in its spoken quality, “the force of tradition in orthography being what it is.” I include it under the diphthong /ei/, however, because this is how it is usually represented orthographically in MW.

¹⁰² GMW, 3 n.1.

ew, *ev* for /eu/: *mewn* (col. 7). There are two instances of *ev* for /eu/: *llev* (col. 27), *adev* (more regularly *adaw*, col. 45). Note that *u* does not occur for *w* in this diphthong.

wy for /ui/: *bwyt* (col. 5). At times this reduces to *w* /u/, and it twice reduces to *o* /o/: *disgynnws* (col. 6), *gyhyrdws* (col. 9), *aethbwt* (cols. 10, 11), *wdyat* (col. 10), *wnaethbwt* (col. 16), *vwwt* (col. 18), *gwdost* (col. 21), *dwen* (col. 23), *wyntw* (col. 32 [x2]), *bwta* (col. 37), *adelwt* (col. 45), *geysswt* (col. 47); *gobydwn* (col. 10), *(g)obydei* (col. 10).

yw, *iw*, *uw* for /iu/: *ryw* (col. 18); *lliw* (col. 11); *duw* (col. 6). The diphthong is expressed regularly as one of these three depending on the word. Exceptions include *rw* (col. 10), *derw* (col. 21), where *yw* has been reduced to *w*; ¹⁰³ *teledyw* (col. 45), where *yw* has been written for *iw*; *ydiw* (col. 25), *riw* (col. 25), where *iw* is for *yw*; ¹⁰⁴ *dyw* (col. 5), *gogyvywch* (col. 40), where *yw* is for *uw*; and *dvw* (col. 24), *vw(y)t* (cols. 18, 19, 20), where *vw* is for *uw*. The examples of *vw* for *uw* arise, no doubt, from the scribe's tendency to interchange *v* for *u*.

The following consonants are regular throughout and are not peculiar to this text. I therefore provide only one or two examples of each for illustrative purposes. For those consonantal orthographical conventions more idiosyncratic to the P7 text of *Peredur*, see "Consonantal Variation" below.

Regular Consonants:

k, *c* for /k/ in initial position: *kymryt* (col. 6), *corr* (col. 9).

c for /g/ in final position: *marchawc* (col. 5).

d for /d/ in medial position: *medru* (col. 7).

t for /d/ in final position: *mynet* (col. 5).

d for /ð/ (ModW *dd*) in medial and final position: *ymdidan* (col. 10), *nevad* (col. 6).

u, *v* for /v/ when followed by a vowel: ¹⁰⁵ *ryued* (col. 5), *myvi* (col. 8); *uonclust* (col. 6), *vorwyn* (col. 13)

¹⁰³ Although it does not belong to this diphthong, the reduction *yw* to *w* frequently occurs in the verb *dywedut* 'to speak' as well. Examples include: *dwawt* (col. 21), *dwaut* (col. 32), *dwavt* (col. 48), *dwot* (col. 20), *dwedut* (col. 44).

¹⁰⁴ See *i* for *y* /i/ in 'Vowels' above.

¹⁰⁵ This is opposed to the P14 text which favours *u* for /v/ in this position. The only examples of *v* in the latter text are in the possessive pronoun *vy* 'my', although this is not infrequently written *uy* as well.

v for /v/, when not followed by a vowel in initial position: *vron* (col. 10).

f for /v/ when not followed by a vowel in medial position: *gyflauan* (col. 6).

f for /f/ (ModW *ff*) in initial position: *frwt* (col. 12).

r for /r/ (ModW *rh*): *rac* (col. 6).

Spirantisation and Nasalisation:¹⁰⁶

ff, *ph* for spirantised *p* /f/: *ffrifdan* (col. 10), *phan* (col. 11).

m + *p* for nasalised *p*: *vym porthawr* (col. 27), *ym pebyll* (col. 23).

g + /k/, *ng* + /k/, *gh*, *ngh* for nasalised *c* /ŋ/ (ModW *ngh*): *vyg karv* (col. 26), *vyng kret* (col. 30), *ygharchar* (col. 18), *ynghylch* (col. 17).

g for nasalised *g* /ŋ/ (ModW *ng*): *yg godev* (col. 39).

Consonantal Variation

w for /v/: This is found in the early MW period of the twelfth and thirteenth centuries.¹⁰⁷ Examples in our text include: *kyw(o)eth* (col. 18 [x5, once spelled *gwywoeth*]), *kywoeth* (col. 21 [x2]), *wyaf*¹⁰⁸ (col. 26), *gywaethoc* (col. 39), *kyw(o)eth* (col. 42 [x2]), *welly*¹⁰⁹ (col. 47).

fv for /v/: *kyfvarvv* (col. 26). It is in the late MW period that *fu* /v/ (to which I assume *fv* here to be analogous) becomes more prominent.¹¹⁰

f for /f/ in medial position. Examples include: *chefy* (col. 5), *gefy* (col. 21), *b(ri)forth* (col. 26), *dyfryn* (cols. 26, 40).

t for /d/ in medial position: *uotrwy* (col. 5). In referencing the same word in the RB text, Mary Williams notes *t* for medial *d* /d/ as a feature “plus ancienne” than the form of the word in the WB.¹¹¹

d for /d/ in final position: cols. *myned* (col. 10, 31, 41), *nyd* (cols. 19, 39), *nad* (col. 9, 12) *kanyd* (col. 24), *gormord* (col. 24), *diwyrnad* (col. 32), *kymered* (col.

¹⁰⁶ The nasal mutation exhibits the most variation in orthography as the examples for nasalised *c* /ŋ/ illustrate. However, spirantised *k*, *c* > *ch*, *t* > *th* are fairly regular in this text. Nasalised *b* > *m*, *d* > *n*, *t* > *nh* also occur.

¹⁰⁷ GMW, xix, 8. According to Russell, “It may be significant that this usage is regularly found in the work of the early ‘Valle Crucis’ scribe of Peniarth 44, Llanstephan 1, and Cotton Caligula A.iii.,” which are all northern manuscripts contemporary with the Black Book of Carmarthen and are dated to the middle of the thirteenth century (Russell 90; Huws 2000a, 58).

¹⁰⁸ *w* here more accurately reflects /vu/ rather than just /v/.

¹⁰⁹ *vell welly* in the MS.

¹¹⁰ GMW, 8.

¹¹¹ Williams 1909, 24.

- 44), *oed* (col. 46). This is a feature of the Black Book of Carmarthen and is not infrequently found in other early MW texts.¹¹²
- t, d* for /θ/: *a tra* (col. 26), *a tranoeth* (col. 26);¹¹³ *thrannoed* (col. 43), *aed* (col. 44). These are also features characteristic of early MW orthography.¹¹⁴
- t, th* for /ð/:¹¹⁵ *ysyt* (col. 13), *ymlat* (col. 37), *dynnavt* (col. 37); *b(ri)forth* (col. 26). The abbreviation *anryd3* ‘honour’ (col. 9) where 3 stands for /eð/ may be understood as an example of *t* for /ð/ as well. The Latin abbreviation 3 abbreviates *et*. These are features to be found in the Black Book of Carmarthen, leading Evans to classify them as deriving from the early MW period.¹¹⁶
- dd* for /ð/: These instances are odd in that they look surprisingly modern. However, Evans notes that this feature is “by no means uncommon” in the text of *Ystorya Bown de Hamtwn*, and Mary Williams points to the Black Book of Carmarthen as evidence that this feature was in Welsh before the fourteenth century.¹¹⁷ The instances in our text are: *(g)obenydd* (col. 10), *ymorddiwed* (col. 21), *ydd aethant* (col. 25), *ydd oed* (col. 45), *vrddasseid* (col. 47).¹¹⁸
- /v/* for *d* /ð/:¹¹⁹ *arglwyf* (col. 44); *avang* (cols. 38, 39, 40 [x3], 41 [x2], 42 [x3, once spelled *auanc*], 48). *Avang* is regularly spelled with *v* in this text, but with medial /ð/ in the WB and RB versions.
- p* for final *b* /b/: This is a very common feature in the text. Examples include: *hwynep* (col. 6), *nep* (col. 6), *hep* (col. 26), *map* (col. 20). In addition, the spirantisation in *ffeunvd* (col. 32) looks to be an example of *p* for *b*. Evans notes this as a feature common in the Black Book of Carmarthen, and Mary Williams identifies this as one of many features in the RB *Peredur* that are older than their correspondences in the WB.¹²⁰

¹¹² Ibid., 7. Goetinck (1975, 306) gives this feature a twelfth-century date in her comparison of the WB and RB texts.

¹¹³ Both *a tra* and *a tranoeth* may simply be cases of non-mutation rather than *t* for *th*. Williams (1909, 31), however, includes *a tranoeth* as an example of this archaism.

¹¹⁴ GMW, 8.

¹¹⁵ Rejhon (1984, 78 n.58) suggests that the presence of *-t* for *-ð* in some personal names of the Peniarth 5 section of the WB may constitute intentional archaisms on the part of the scribe.

¹¹⁶ GMW, 7.

¹¹⁷ Ibid.; Williams 1909, 29.

¹¹⁸ Note that *dd* in *meddawt*, col. 37, represents /ðd/, *medd-dod* in ModW.

¹¹⁹ See GMW, 10.

¹²⁰ GMW, 7; Williams 1909, 24-25.

There are also isolated instances in the text that may point to an early date of composition. The first is *ff* for /v/ in *seff* (col. 5). Evans points to this as being characteristic of the early MW period.¹²¹ The instance of *w* for /ü/ in *orwc* (= (g)*oruc*) col. 19) is a feature that appears in manuscripts of the mid-thirteenth century but is rare later on.¹²² Williams has drawn attention to the un-lenited *blwydyn* used adverbially in the phrase *bot blwydyn* (col. 7) as an archaism as well.¹²³ In addition, I have identified: *teily* (col. 23) with an old diphthong.¹²⁴ The orthography of the diphthong *ei* here may reflect a stage in the word's development before *ei* was assimilated to *eu*.¹²⁵ There is one instance of *t* for initial *d* /d/: *ys trwc* (col. 7).¹²⁶ According to Morris Jones, *drwg* 'bad' derives ultimately from Celtic **druko*-.¹²⁷ If this is correct, then initial *t* never belonged to this word. The devoicing of *d* to *t* in this instance looks to be an orthographical expression of how *d* would have been pronounced following a voiceless *s*.

3.1.2. Orthography of the Peniarth 14 *Peredur*

Vowels:

u /ü/: *gyrchu* (p. 180); never *v*.

i for *y* /i/: *kewilid* (p. 184), *debic* (p. 185)

e for *y* /ə/: *emyl* (p. 183), *kewilid* (p. 184), *Enteu* (p. 188).

y for *e* /e/. *gymyrth* (pp. 182, 184 [x3], 190).

/ɹ̥/ is written either *i*, *y*, or *j*: (g)*weision* (pp. 186, 189 [x2]), *llidiawc* (p. 186), *diawt* (p. 183 x3), *ymgeissiw* (p. 184); *yarll* (p. 180), *yarlleth* (p. 180), *dynyon* (p. 181), *engylyon* (p. 182), *golwythyon* (p. 183), *marchogyon* (p. 188), *bwryawd* (pp. 188 [x3], 184 [*uwryawd*]), *medylyaw* (p. 181), *taryan* (pp. 189 [x2], 190); *je* (pp. 182 [x2], 188).

¹²¹ GMW, 7-8.

¹²² Russell 1993, 80-82.

¹²³ 1909, 31. Cf. the P14 reading, *bot ulwydyn* (p. 185).

¹²⁴ However, it almost certainly would have been pronounced /eü/.

¹²⁵ GMW, 3.

¹²⁶ Williams (1909, 25) cites an instance of *t* for initial *d* in the RB *y taflu* (WB *y daflu*) as evidence that the RB's exemplar must pre-date the WB. However, this is simply a case of non-mutation. As Bollard points out (1979, 368), "the representation of mutations is erratic throughout much of the period." The instance of *ys trwc* in Peniarth 7, however, does not arise from failure to lenite *t* to *d*.

¹²⁷ 1913, 246.

u for *w*. The use of *u* for *w* is not found in the diphthongs /au/ and /eu/. Instances of /w/ include: *dyuawt* (p. 184), *dyuot* (pp. 185 [x2], 186 [x2]); *u* is for *w* /u/ in *goruulch* (p. 187).

Diphthongs:

ae /ai/: *wnaethbwyt* (p. 181). This reduces to *e*, /e/ or /e:/, in *yarlleth* (p. 180), *gwasaneth* (pp. 187, 188).

oe /oi/. *oedynt* (p. 181).

ei /ei/ (ModW *ai*): *gwreic* (p. 181).

eu /eü/ (ModW *au*, *eu*): *goreu* (p. 182), *eu* (p. 188). This reduces to *e*, /e/ or /e:/, in *wnethur* (p. 187).¹²⁸

aw /au/ (ModW *o*): *ydaw* (p. 180). However, the diphthong /au/ in *dyuot* ‘said’ seems to have developed into /o/; in all but one case, the form of the word is *dyuot* as opposed to *dywawt* as it occurs most frequently in P7. See pp. 185 [x2], 186 [x2]. The instance of *dyuawt* (p. 184) is the one exception.

Consonants:

/v/ is written *u* when followed by a vowel. See, for example: *gyuoeth* (p. 180).

f for /v/ in medial position when not followed by a vowel. For example: *kyfrwy* (p. 182).

v for /v/ only occurs in *vy* (pp. 181, 182, 183, 184, 185).

fu for /v/ in intervocalic position: *gyfuoeth* (p. 181), *kyfuanned* (p. 181), (g)*ofuynny* (p. 182), *kryfuaf* (p. 182), *kyfuodes* (p. 184).

uu for /v/ in initial position: *uuwyta* (pp. 184, 190).

/f/ is written *f* and *ff* for initial *ff*. Examples include: *fford* (p. 182), *fonn* (p. 190).

Spirantisation and Nasalisation:¹²⁹

ff, *ph* for spirantised *p*: *ffan* (p. 189), *pharth* (p. 183).

/ŋ/ (nasalised *c*) is written variously *n* + /k/, *ng* + /k/, *ngh*: *uyn kret* (p. 185), *yng kyueir* (p. 184), *anghyweir* (p. 185).

/ŋ/ (nasalised *g*) is written *g*: *ygwyd* (col. 185).

¹²⁸ (g)*wnethur* (p. 187), more regularly *gwneuthur*, may reflect the earliest known form of the verb, *gwneithur*, before the *ei* > *eu* by assimilation (see GMW, 3, 132). Rejhon (1985, 86) notes *gwneithur* as occurring in the P7 version of *Cân Rolant*.

¹²⁹ This text also exhibits regular spirantisation of *t* > *th* and /k/ > *ch*.

Consonantal Variation

t for *d* /d/ in medial position: *dywetut* (p. 182).

t for *th* /θ/: *ymeit* (p. 190).

d for *th* /θ/: *dodoed* (p. 185).¹³⁰

p for final *b* /b/: This is standard in the text. Examples include: *meip* (p. 180), *map* (p. 180), *nep* (p. 181), *hwynep* (p. 184), *pawp* (p. 185), *kyweirdep* (p. 185). There are three exceptions: *meib* (p. 180), *pob* (p. 182), *pawb* (p. 190).

3.1.3. The Value of Orthography

Sir Ifor Williams's treatment of MW orthography as having developed linearly from an early phase, as exemplified by the Black Book of Carmarthen, to a later phase, such as that preserved in the RB, has in recent decades been shown to be inadequate.¹³¹ D. Simon Evans follows broadly the same methodology in dividing MW into two periods, early and late.¹³² The situation, as Russell has observed, is "far more complex."¹³³ Nevertheless, I have endeavoured above to give the orthographies of the P7 and P14 *Peredur* texts the traditional treatment since this has in the past produced one of the longest lived arguments for their chronological dating, and by implication, the dating of the text's different recensions as well. However, there are a number of reasons why we should reconsider this approach.

According to Charles-Edwards and Russell, the majority of pre-1300 manuscripts in the Welsh language have northern origins, namely Gwynedd or northern Powys. The Black Book of Carmarthen (c. 1250) is the only notable exception. After 1300, the opposite appears to be the case: those manuscripts of known origin derive primarily from the south.¹³⁴ For this reason, it is inappropriate to compare the earlier orthographies of the northern manuscripts with the later orthographies of the primarily southern manuscripts. (As Thomas has shown, dialect differences are in some measure

¹³⁰ I include *dodoed* here as an example of *d* for *th* because neither Evans (GMW, 134) nor Morris Jones (1913, 363) list this as a possible variant of *dothoed*. However, *dodoed* has attested analogues with intervocalic *d* for /ð/—and not *th* /θ/—both in *dodwyf*, the first person, singular, perfect tense of *dyuot*, and in *adoed*, the third person, singular pluperfect tense of *mynet*.

¹³¹ Russell 1999, 84.

¹³² GMW, xviii-xix.

¹³³ Russell 1993, 77.

¹³⁴ Charles-Edwards et al. 1993-94, 419.

accountable for the textual variation we see in texts from the MW period.¹³⁵) With this in mind, Russell has reduced the unit of orthographical study from a given era to the individual scribe in trying to understand the types of variation that MW texts exhibit.¹³⁶ Russell makes clear that “. . . the orthography of any medieval Welsh manuscript has to be assessed on its own terms and not seen in the light of some grand progress towards a pre-ordained standard.”¹³⁷ This narrowing of scope was virtually impossible before the identification of the same hands in multiple manuscripts in large part thanks to the work of Daniel Huws.¹³⁸

When considering variation in orthography on the level of the individual scribe, the obvious fact emerges that some scribes went about their craft differently than others. Russell explains:

There are competent scribes and there are incompetent scribes, but their incompetences can be of different kinds. They can omit sections by eye-skip. They can be illegible. They can produce perfectly legible texts in a chaotic and inconsistent orthography. It follows, then, that being able to establish the standard orthography of a scribe is extremely important.¹³⁹

What we detect as divergences from a scribe’s standard orthography (if such a one can be derived) may be errors. They may also be features of the scribe’s exemplar that have crept into his copy. If the latter, then as Russell points out, “they can provide a window on their exemplars. In many respects, then, the perfect scribe, who can standardize his orthography and not make errors, is the least useful for our purposes.”¹⁴⁰ With the identification of ‘Hand A’ in MS Peniarth 21—the scribe who penned *Peredur* in P7—Huws has laid the groundwork for fruitful analysis to be done as to what may have constituted the P7 *Peredur* scribe’s standard orthography and, in that case, what significance there is to his divergences from it. Such an investigation, however, is outside of the scope of the present study.

In trying to determine the relationship among the manuscripts, it is difficult to assess how much credence to lend features of orthography. R.L. Thomson in his edition of *Owein* observes that, “. . . within the same manuscript there is ample evidence for divergent spellings of the same word, and for a quite capricious indication and non-indication of the mutations,” and therefore, orthography as evidence of manuscript

¹³⁵ Thomas 1993.

¹³⁶ Russell 1999, 84.

¹³⁷ Russell 2009, 137.

¹³⁸ For a list of references, see Russell 1999, 79 n.1.

¹³⁹ Ibid., 84.

¹⁴⁰ Ibid.

relatedness is “not usually of any value.”¹⁴¹ The value of orthography in manuscript analysis would therefore seem to lie in its potential to be symptomatic of the conditions of its composition.

When one goes to compare the orthography of the texts in P7 and P14, there are some striking differences to note. The P7 text exhibits much more variation in the representation of vowel sounds /ə/, /i/, /i/ and /e/. The P7 scribe also employs both *v* and *u* regularly for /ü/ and /v/ (when followed by a vowel, *w* on occasion being used for the latter as well) where the P14 scribe adheres primarily to *u* for both. In P7 we find *v* and, less frequently, *u* for *w* in /w/, /u(:)/ and in the diphthong /au/; in P14, only *u* is found for *w* but never in the diphthong /au/. Both texts on occasion reduce certain of their diphthongs; most common is a reduction to *e* (the diphthongs /ai/ and /oi/ in P7 and /ai/ and /eu/ in P14). In addition to the orthographical discrepancies regarding vowels, among the most striking differences between the two texts is the almost complete lack of *v* in P14, the nearly consistent *p* for final *b* /b/ in the same manuscript, the degree and type of variation of early features preserved in P7 (although here one must remember that the P14 *Peredur* is a fragment and substantially shorter in length than is the P7 text), and the highly abbreviated nature of the text in P7. With these characteristics in mind, how do we best go about interpreting their significance? Russell might attempt to ascertain the nature of the exemplars of P7 and P14 after first establishing, as far as possible, the standard orthography of each scribe. I cannot comment on every notable orthographic feature in both texts, so I limit myself to only a few of the more telling characteristics noted above for the P7 text.¹⁴²

There are three instances of the word *teyrnas* ‘land, realm’ (I normalise the spelling here), all of them lenited in the text: *deernas* (cols. 12, 16), *dyernas* (col. 11). If we accept that this word as it would have been pronounced included the diphthong /ei/, then in col. 11 there is a clear case of *y* for /e/. If the exemplar used *e* for /ə/ or /i/, then *y* for /e/ here may suggest that the scribe misunderstood his exemplar, incorrectly

¹⁴¹ Thomson 1986, xii. Variation, however, does not necessarily mean that the scribe had no standard system of orthography. On the contrary, such deviation from a standard system potentially serves as the key to delineating that system.

¹⁴² Because the P14 text is as fragmentary as it is, it would not be wise to draw general conclusions about the linguistic and orthographical nature of the original text as a whole. As Russell (1999) has shown, different sections of the same text can exhibit very different orthographical tendencies. I therefore restrict commentary to features in the P7 text.

modernising *e* to *y*.¹⁴³ The favoured orthographical representation of /e/ in the text is *e*, so I think it is safe to understand *y* for *e* in this instance as an error, specifically a case of hypercorrection (unless we are willing to accept the unlikely scenario that the exemplar had *y* for /e/ and this is merely an instance where the spelling of the exemplar found its way into the scribe's copy¹⁴⁴). The other two instances of the word, *deernas*, are equally telling, for in them we have the diphthong /ei/ represented by *ee*. It is possible that the exemplar of P7 had *ey* or *ei* here, but then I find it difficult to account for the change *y/i* to *e*. The more likely case, it seems to me, is that *ee* for /ei/ was in the exemplar and on both occasions our scribe failed to update the orthography (and in the third instance, he updated the orthography incorrectly). As is evidenced by the many instances of *ey* for /ei/ elsewhere in the text, the fact that this particular word should have given our scribe trouble is puzzling. That in all three instances the form of the word is different than what we might expect—in two instances the same as that which was likely in the exemplar—suggests to me that in all three instances our scribe was confused, for whatever reason, though I do not think it reasonable to suppose that he would have been unfamiliar with this particularly common word.

Elsewhere, the P7 scribe has written *vell welly* (col. 47) without indicating where the error lies. In *welly*, we have *w* for /v/, a feature which although not infrequent is by no means regular in the text. The P7 scribe began writing *vell*, intending to spell the word as he does normally elsewhere, but for some reason stops and starts again, correcting to *welly*. What seems likeliest is that *welly* is what was in his exemplar, which he notices too late. However, this interpretation raises some questions: Why in this instance does our scribe favour initial *w* for /v/ when it is otherwise regularly *velly* throughout? Are we to assume that all instances of *velly* in the exemplar began with *v* instead of *w*, save this one? On the sum of other evidence, I find this doubtful. While I cannot account for the scribe's decision to honour the original spelling in this instance, the testimony of other archaisms in the text suggest that he was actively modifying the original orthography as he was copying.

¹⁴³ For this suggestion in an analogous situation, see Russell 1999, 89.

¹⁴⁴ I find this hard to believe since, were *ye* representative of /ei/ in the exemplar, surely our scribe would have corrected to *ey* or *ei*. The other two instances of this word have *ee* for /ei/, and it does not follow that he would have updated *ye* to *ee* /ei/ in these. If he understood the diphthong to be /ei/, we would expect *ey* or *ei*.

Those instances of what may be understood as isolated archaisms, as Russell observes, “suggest that the scribe was attempting to regularize the orthography of his exemplar but not always doing it successfully.”¹⁴⁵ This best explains the instances of *th* for /ð/ in *b(ri)forth*, the *t* for medial /d/ in *uotrwy*, the old diphthong *ei* in *teilu*, and perhaps even the *?st* for *th* in *neistwyr* (col. 12) (ModW *neithiwr*). As to this latter instance, it is the case that in some manuscripts *s* or *sh* represents /θ/.¹⁴⁶ It is possible that our scribe was confused and, after writing his upright *s*, wrote *t* to disambiguate between /s/ and /θ/. Perhaps, also, he misread *th* in his exemplar for an upright *s* and *t*.¹⁴⁷ We will likely never know, but it remains the fact that, in the absence of a more satisfactory explanation, it is most likely that these cases represent those instances where our scribe has failed to modify the orthography of his exemplar; he has merely copied what he perceived to be on the page.

I turn now to the last—and indeed one of the most complex—orthographical features of P7 that we are considering here. Russell has made the distinction between those manuscripts that favour *y* in certain positions (namely front vowels and their diphthongs, /i/, /e/ and /ə/) versus those that tend to favour *i*. He has shown that the exemplars of the Black Book of Chirk and of the *Brut Dingestow* were what he calls ‘y-shy’, that is, they tended to favour *i*.¹⁴⁸ Russell suggests that if his analysis is correct, “it adds another piece to our understanding of orthographical practice in early thirteenth-century north Wales.”¹⁴⁹ It remains to be asked: Was the P7 *Peredur* scribe turning *i*’s and *e*’s into *y*’s (albeit with some inconsistency)? Or attempting to turn *y*’s into *i*’s and *e*’s? Or was he copying a text that was already mixed? If we take as our starting point the assumption that P7’s exemplar was y-shy, in following the broad indications of Russell’s research, then some aspects of P7’s orthography become clearer.

First, there is evidence that suggests the exemplar of the P7 text had, in places, *e* for *y* /i/ and /ə/: *kedymdeithas* (col. 25), *kedymdeith* (col. 43), *venet* (col. 20), *vechan* (cols. 23, 41), etc. (see above).¹⁵⁰ It seems our scribe was actively modifying these *e*’s to *y*’s in most cases. There are instances of *i* for *y* as well, /i/, /i/ and /ə/: *anialwch* (col. 15);

¹⁴⁵ Russell 1999, 91.

¹⁴⁶ Ibid., 81.

¹⁴⁷ Cf. *aesthost* (col. 13) in the P7 text.

¹⁴⁸ Russell 1995-96, 168-69; Russell 1999, 92.

¹⁴⁹ Russell 1999, 92.

¹⁵⁰ So too, it seems, did the exemplar of P14, though the two exemplars are most likely not the same.

ysgwid (col. 8), etc. (see above); *bichan* (col. 13), *mivi* (col. 20), *bidei* (col. 25), etc. (see above). To illustrate the context of some of these “slips”, consider the following excerpts where variants of the same word appear in close proximity to one another (I have put the relevant variants in bold):

- (1) “Dywet,” *eb y P(er)ed(ur), “imi a ydiw Kei yn llys Arthur?” “Ydyw,” eb y Gwalchmei . . .* (cols. 24-25)
- (2) *Sef attep a rodes y gwr llwyt ydaw, “Mevil ar uaryf vym porthawr.” Ac yna y gwybv P(er)ed(ur) y may y llew a oed porthawr idaw . . .* (col. 27)
- (3) *A phan darvv bwyta a thalmv ar yvet, govyn a oruc y gwr gwy(nllwyt) y P(er)ed(ur) a wydyat lad a cheledef. “Pei caffwn dysc,” eb y P(er)ed(ur), “mi a wybydwn lad a chledev.” Sef yd oed ystwffyl haearn mavr yn y neuad. “Kyuot,” eb y gwr wrth P(er)ed(ur), “a chymer y cledev rakwn a tharaw yr ystwffyl haearn.” Pared(ur) a gymyrth y cledyf ac a drewis yr ystwffyl nny vyd yn dev haner a’r cledev yn dev haner. “Doro yn gyflym y dryllyev y gyt ac wynt a gyua(n)nan(n).” P(er)edur a oruc hyn(n)y a chyuan(n)v a oruc yr ystwffyl a’r cledev. Ac erchi a oruc y gwr idaw taraw yr eil dyrnawt ac yntev a’y trewis nny vwant [yn dev haner] eil weith. Ac eu dodi y gyt a oruc P(er)ed(ur) a chyuan(n)v a orugant val y buessy(n)t orev. A’r thrydyd dyrnawt a drewis nny dorrassant. Ac ny chyuan(n)ei yr vn onadu(n)t ac i gilid o hyn(n)y allan. Ac yna y dwawt y g(wr) g(wynllwyt), “Dos di i eiste. A gorev dyn a lad a chledyf wyt yn y deernas. . .” (col. 12).*

Such variation was likely not part of the orthographical standard that the scribe sought to operate under. One variant or the other—and I suspect the ‘e’ and ‘i’ variants—were probably in the scribe’s exemplar and found their way into his copy.¹⁵¹ Excerpt (3) is interesting not only because of the variation in shows in the representation of /ə/—both *e* and *y*—but also in the orthographical variation for /v/. The final syllable /əv/ is

¹⁵¹ Instances of *i* for *y* is rare in extant MW (GMW, 1). However, Russell has shown that at least some of the exemplars of surviving mid-thirteenth century northern manuscripts (e.g. *Brut Dingestow* (NLW MS 5266B), the Black Book of Chirk (NLW MS Peniarth 29)) were ‘y-shy’ (Russell 1999, 92; Russell 1995-96, 145). This feature is no doubt a holdover from the orthographical systems used for Old Welsh (Russell 2009, 158). Evans’s examples of *i* for *y* are from the mid-thirteenth century *Brut Dingestow* which, if we accept Russell’s argument, constitute features of this manuscript’s exemplar that the scribe failed to update. I think it not unlikely that we have a similar situation in the P7 *Peredur*. The use of *i* for *y* becomes more prevalent later (Morris Jones 1913, 119; Russell 2009, 158). In the cases of *e* for /i/ and /ə/ where our scribe more regularly employs *y*, I follow Evans (GMW, 1) who notes that the use of *e* for *y* is a feature in texts from the early MW period but was “largely abandoned” in the late period. This suggests to me that, taken along with the evidence of *i* for *y*, the *e*’s for /i/ and /ə/ were in our scribe’s exemplar and he sought to update such instances to *y*. The proportion of *y* for these sounds in the text compared to the few remaining instances of *e* suggests that our scribe was indeed updating to *y* and not the other way round.

represented either <ev> or <yf>, with one instance of <ef>. The original was likely <ev>, so we should probably regard <yf> as an effort on the part of our scribe to modernise the orthography of his exemplar.

Perhaps most telling in this regard are not those features of the exemplar that have made it into the extant text, but those for which our scribe has hyper-corrected. In order to detect instances of this, we must know something about the orthographical system that likely obtained in the P7 scribe's exemplar. Russell, building on his previous study of MW orthographical systems, has recently explained:

. . . in the middle of the thirteenth century in north Wales scribes seem to have been producing orthographically 'i-shy' texts perhaps in reaction to the previous generation of texts which were orthographically 'y-shy'. The latter pattern is effectively what is also found in Old Welsh and it is worthy of note that such orthographical patterns were still in use in north Wales as late as the early thirteenth century.¹⁵²

He notes also that in the fourteenth century, "there is a more even use of *i* and *y* in the spelling of Welsh, and we see the emergence of what might be called the standard Middle Welsh spelling of the front high and middle vowels: *i* for /i/ and *y* for [i/] and /ə/."¹⁵³ With this broad distinction between the orthographical systems of early thirteenth and fourteenth century MW, we are in a better position to understand the relationship of our texts to their respective exemplars. More specifically, Russell suggests that, "the tendency to over-use *y* for /i/ . . . may point to a spelling system in the exemplar where *i* predominated."¹⁵⁴ The instances in the P7 *Peredur* of *y* for *i* /i/ in this capacity occur primarily in the diphthong /ei/. As noted above, verbs conjugated in the 3. sing. respect the spelling *ei* for this diphthong. Exceptions—and therefore likely instances of hypercorrection—include: *gweley* (col. 20), *welsey* (col. 26), *rodey* (col. 48). The other cases of *y* for *i* /i/ that occur in our text look very much like instances of hypercorrection as well where our scribe has perhaps modified too hastily: /i/ *rody* (col. 18), *ymy* (cols. 25, 44), *dyannot* (col. 38), etc. (see above); /i/ *ynnev* (cols. 24, 48), *ydaw*

¹⁵² Russell 2009, 158. Later, Russell observes that, "If Kitson [2003. "Old English literacy and the provenance of Welsh *y*." In *Yr Hen Iaith*, ed. Paul Russell. Aberystwyth: 59-65.] is right to see *y* as an introduction in the first instance into south-east Wales from late West Saxon, then it is hardly surprising that in the mid-thirteenth century we find it in frequent use in the Black Book [of Carmarthen] but not in north Wales in the early part of the century" (ibid., 160).

¹⁵³ Ibid.

¹⁵⁴ Russell 1999, 94.

(cols. 27, 28, 45), *gwynev* (col. 29), etc. (see above). Analogous to this, I would add those cases of *y* for *e*: *kymyrth* (cols. 5 [x2], 12, 13, 19, 20, 21, 23, 31, 39, 48 [x2]), *ynychaf* (col. 40),¹⁵⁵ etc. (see above).

Given the prevalence of both *i* and *y*, it remains far from certain that the exemplar of P7 was *y*-shy. We also cannot be sure what our scribe was attempting to do in copying his exemplar. The possibility that the P7 exemplar was *y*-shy, however, seems a distinct possibility in light of the evidence presented above. To compensate, our scribe set about updating both *e*'s and *i*'s to *y*. Notable exceptions, it would seem, include the personal pronouns ((*v*)*i* 'I', *ti* 'you', *hi* 'she'), the prepositions they govern¹⁵⁶ (eg. *wrthi* 'to her', *amdani* 'about her'), and the central /i/ which remains *i* in the majority of cases.¹⁵⁷ Regarding the first quire of the Dingestow Court manuscript, Russell observes that it "presents us with what is in many respects an orthography characteristic of the second half of the thirteenth century in north Wales, the most striking feature of which is the predominance of *y* for the front vowels and the complete absence of *i*; this is a paradigmatic 'i-shy' orthography. . ."¹⁵⁸ The final product of the P7 scribe's enterprise in copying *Peredur*, then, is similarly something like what we might expect to find in north Wales in the second-half of the thirteenth century. I think it safe to pose as a possibility that the orthography of the P7 *Peredur* reflects a similar path of development as that of the *Brut Dingestow* and perhaps even parts of the Black Book of Chirk. Until a full orthographical analysis of this text alongside the Peniarth 21 text in 'Hand A' is done, we can only speculate.

¹⁵⁵ In all other instances, *ynychaf* is preserved (cols. 5, 9, 15, 20).

¹⁵⁶ However, cf. *gennyf* (col. 5) as opposed to the one instance of *genit* (col. 13). *y* for /i/ in the former is otherwise regular, and for this reason, we should probably not consider these instances of hypercorrection. One area of further orthographical study might focus on use of *y* for /i/ in this text.

¹⁵⁷ Regarding the exemplar of the *Brut Dingestow*, Russell suggests, ". . . the orthography of the exemplar (or at least this part of it) was 'y-shy', that it was using *i* for /i/ [what I present as /i/], and therefore almost certainly for /i/ as well. . . . Faced with a 'y-shy' exemplar our scribe was required to produce an 'i-shy' version, whereupon he went about turning every *i* and some *es* into *y*, the result being the patterns found in the first quire" (Russell 1999, 92). That the P7 scribe retained *i* for /i/ in the majority of cases may reflect the later date of the manuscript, but it need not. It could simply be characteristic of our scribe's orthographical standard.

¹⁵⁸ Russell 1999, 88.

3.2. Phonology, Morphology and Syntax

3.2.1. Nouns and Pronouns:

gorulwch

In the P7 text, *gorulwch* ‘goblet’ is spelled variously *golwrch* (cols. 6 [x3], 7 [x2], 8, 9, 47 [x3], 48 [x4]), *gorwch* (col. 47), and *gorwrch* (col. 48); in the P14 text, it appears as *goluwrch* (p. 184 [x2]), *gorulwch* (p. 186), and *goruulch* (p. 187). In an effort to try and disentangle the vexed problem of manuscript interrelatedness for the early *Peredur* texts, Mary Williams drew attention to the similarity in the forms of the word as it appears in the texts of P7 and P14:¹⁵⁹

- (1) *golwrch* occurs 14 times in P7;
- (2) *goluwrch* accounts for two of the four instances in P14.

These spellings are analogous, she argued, and stand opposed to the form found in the WB: *gorflwch* / *gorulwch*.¹⁶⁰ However, she failed to mention the additional spellings that are attested in P7, *gorwch* and *gorwrch*, as well as those in P14, *gorulwch* and *goruulch*. Significantly, all four of these additional witnesses begin *gor-* as does the WB version. Some time later, Goetinck observed that two of the three forms in P14 (the two Williams omitted) bear similarity to the WB *gorflwch*.¹⁶¹ Bollard goes further to show that the situation is “slightly more complex.”¹⁶² He illustrates that in a number of places the WB and RB agree against P7 and P14, while simultaneously in the same sections, the WB and P14 agree against the RB and P7.¹⁶³

More recently, P.W. Thomas has endeavoured to provide some clarity to what has become a morass of contradictory relatedness indicators.¹⁶⁴ With regard to Bollard’s example concerning *gorulwch*,¹⁶⁵ Thomas deconstructs the alleged affinity between P7

¹⁵⁹ Williams 1909, 32.

¹⁶⁰ Ibid.

¹⁶¹ 1975, 313. The only difference, in fact, is the metathesis of *l* and *u* (=w) in *goruulch* (p. 187).

¹⁶² Bollard 1979, 370.

¹⁶³ Ibid. I leave a full discussion of the problem of manuscript interrelatedness for a later section. For Bollard’s example utilising *gorflwch*, see n.164 below.

¹⁶⁴ Thomas 2000a.

¹⁶⁵ Bollard shows that the WB and the RB have *o orflwch* and *o orvlwch eur* respectively, while P14 and P7 have *y goluwrch* and *a golwrch o eur*. The WB and RB correspond both in the form of the word and its lenition following the preposition *o*. P14 and P7 correspond in their form of the word (except for medial /v/ which is preserved in Peniarth 14). Simultaneously, however, the RB and P7 correspond in the presence of *eur* ‘gold’. See Bollard 1979, 370-71 for similar instances.

and the RB. He argues that the presence of *(o) eur* ‘(of) gold’ qualifying the ‘goblet’ in the RB and in P7 is not significant since only ‘gold’ or ‘silver’ would follow in the context and that these two instances could have come about independently.¹⁶⁶ Drawing on graphophonological evidence, Thomas suggests further that the forms of the word as it appears in P7 and P14 reflect regional developments in its pronunciation: both forms exhibit internal transposition of letters and the P7 *golwrch* shows further the loss of medial /v/.¹⁶⁷

Thomas’s linguistic approach to the problem is probably the most satisfactory of the hypotheses that have been suggested regarding the significance of *gorulwch* in these texts. His argument stops short, however, of explaining the variant forms in both early manuscripts: were they merely slips, instances where the scribes were tired, perhaps, and failed to adapt the spelling in their exemplar (presumably with *gor-*, if this be the case) to their contemporary, regional pronunciation? Or perhaps the opposite, instances where the scribes failed to respect the orthography of their exemplar (*gol-* in this case), writing their spoken pronunciation instead? It should be remembered that Thomas’s view—that the spellings *golwrch* (P7) and *goluwrch* (P14) reflect regional, oral developments—assumes that the scribes were writing what they spoke, and not necessarily what was before their eyes. This is a notion on which Thomas himself was previously more indecisive, “. . . at present we simply do not know if, or to what extent, the written standards of the [medieval] period were based on or biased towards particular written or spoken varieties.”¹⁶⁸ Unfortunately, we will likely never know fully the relationship of spoken MW to the written varieties for certain.

macchw(f), macchw(u)eit

Mary Williams and Sir Ifor Williams have both indicated the presence of /v/ in this Irish loan word (< *maccóem*) to be an archaic feature—that is, final *f* in the singular and intervocalic *u*, *v*, or *f* in the plural.¹⁶⁹ Ifor Williams demonstrates that /v/ had ceased to be pronounced some time before 1150, confirmed by rhyme in a poem attributed to Cynddelw.¹⁷⁰ More recently, however, T. M. Charles-Edwards has called upon the

¹⁶⁶ Thomas 2000a, 21.

¹⁶⁷ Ibid. Thomas’s observation that the Peniarth 7 and 14 forms of the word exhibit transposition may not be adequate. Note that *l* and *r* have not been directly transposed (by comparison to the WB *gorflwch*); if they had been, we would see the form **gol(u)rwch* in P7 and P14. Instead, however, *w* precedes *r*.

¹⁶⁸ Thomas 1993, 22.

¹⁶⁹ M. Williams 1909, 31; I. Williams 1930, xx.

¹⁷⁰ I. Williams, *op. cit.*

frequency of *macchw(f)* and *macchw(u)eit* with /v/ present in the WB text of *Gereint*, “a story showing undeniable French or Norman features,” as evidence that this orthographical feature cannot be used reliably to date a text.¹⁷¹ As regards the case of the WB *Gereint*, he observes further that, “Welsh orthography seems to have kept the *f* or *u* long after [v] had ceased to be pronounced. Though the rhymes of *Cynddelw* show that it was no longer pronounced in the middle of the twelfth century, the old spelling survived for more than a hundred years after that.”¹⁷²

Despite its not being reliable to date MW texts, Mac Cana has shown that the “old spelling” of *macchw(f)*—which he spells *makwy(f)*—is potentially indicative of the date of the borrowing from Irish. This, in turn, tells us something not only about how long it had been in the Welsh language, but also about the conditions under which it was borrowed and the semantic range that it occupied. As Mac Cana explains, “That [-v] had disappeared before the end of the OW period, viz. the first half of the twelfth century, is certain,” and therefore:

. . . the phonological implications of the spellings *macwyueit* (pl.) and *macwyf* (sg.) suggest that the borrowing took place before the twelfth century, perhaps relatively early in the OW period. In addition, the wide and varied incidence of the term in early MW argues a reasonably long history in the language.¹⁷³

He goes on to suggest a date “approximately in the ninth century” for the borrowing into Welsh on the evidence of the diphthong *wy*.¹⁷⁴

The usages of the term in Irish and in Welsh are similar in many respects, but they are not identical. According to Mac Cana, who cites Joseph Nagy on its usage in Irish:

maccóem overlaps in meaning with *gilla*, which, [Nagy] notes, ‘functions as a designation for young males on the verge of entering into adult status’, and in both cases the semantic focus shifts between the three nodal meanings ‘young man’, ‘young warrior’ and ‘attendant, servant’.¹⁷⁵

Mac Cana stresses that “The primary fact is the *maccóem*’s youth and the subordinate status which it implies. The *realia* of this status may vary with the context, but in most cases the reference is to boys maintained in a royal or noble household . . .”¹⁷⁶ The

¹⁷¹ Charles-Edwards 1970, 264. He writes specifically with regard to the date of the *Four Branches of the Mabinogi*, but the implication of his argument applies here.

¹⁷² Ibid.

¹⁷³ Mac Cana 1991, 34.

¹⁷⁴ Ibid., 35.

¹⁷⁵ Ibid., 32.

¹⁷⁶ Ibid.

meaning of the word as it comes to be used in Welsh is more defined in terms of the *macchw(f)*'s functional status, meaning a “young retainer at the royal court”.¹⁷⁷ However, as Mac Cana notes, the term is frequently used more broadly in narrative, “as in *Historia Peredur vab Efrog* where it is applied to an approaching rider who duly identifies himself as an earl *o ystlys y dwyrein* ‘from eastern parts’ . . .,”¹⁷⁸ that is, Edlym Gledwyf Coch.

No doubt Charles-Edwards is correct to dismiss the evidence of *macchw(f)* in dating MW texts. Date need not be our only consideration, however, in analysing the orthography of P7 and P14 on this point. The distribution of *macchw(f)*, *macchw(u)eit* in the texts is noteworthy, as is the internal relationship of /v/, when present, with the orthographical representation of medial /k/. In P7, there are 15 examples of *macchw(f)*, *makchw(f)* in the singular and two in the plural, as opposed to six examples without final *-f* in the singular and a further two in the plural. The P7 text favours the older form of the word, which is most prevalent in the singular. Note also that out of all 17 examples with /v/, only two have medial *k*, one of which is a plural; of the 15 examples in the singular, only one has *k* for /k/ (col. 32). This is as opposed to five instances with medial *k* out of just eight non-*f* examples, including both plurals. Overall, it would appear that the regular orthographical convention is *cc* for /k/ in *macchw(f)* and its plural, especially, it seems, when the scribe adhered to the old spelling.

The distribution of both forms of *macchw(f)*, *macchw(u)eit* in the P7 text is worthy of discussion (see table below). Within four columns (cols. 29-32), the recto and verso of a single folio (fol. 11), 12 of the 17 old form examples occur, with four out of the remaining five appearing within the next two folios (fols. 13 and 14, more precisely in cols. 40 and 41, but note that fol. 12, cols. 33-36, is wanting). Of the non-*f* examples, five of the eight occur in or before col. 22, that is, at some distance from the cluster of old form examples in the second half of the text. Equally telling in this regard is the distribution of examples with medial *k* as opposed to medial *cc*: of the seven examples with *k*, six occur in or before col. 22; one of these is a plural bearing /v/ (col. 22). Only one out of the 18 examples of *macchw(f)*, *macchw(u)eit* in the second half of the text has medial *k*; out of the six total examples in or before col. 22, all six have medial *k*. Put another way, of the eight non-*f* examples in the text, all five with medial *k* occur in or before col. 22 while the three with *cc* occur in the second half of the text.

¹⁷⁷ Ibid., 34.

¹⁷⁸ Ibid., 34 n.29. The term *macchw(f)* is not used in the corresponding passage in the P7 text (col. 42).

With few exceptions, there would seem to be a change in scribal practice with regard to the orthography of *maccwy(f)*, *maccwy(u)eit* somewhere after col. 22. In and before col. 22, the scribe regularly spells them with medial *k* and without /v/ in all but one case. Starting with col. 29, they are spelled regularly with medial *cc*, save one, and typically bear /v/. It is not clear what this may indicate. The change occurs before the end of section I(a): all of the examples with *k* except for one occur within the section of text that has an analogue in Chrétien's *Perceval*; likewise, all of the examples with medial *cc*—most of which include /v/—occur within the 'native' sections of the tale unique to *Peredur*. However, rather than supposing an older date for the second part of the tale, or perhaps even two different exemplars, the most likely explanation is that the scribe went about his task in two phases, completing the second part of his tale at a later stage and failing to respect his earlier practice of writing *k* for /k/. What is clear is that the scribe had options available to him: (1) to represent intervocalic /k/ with *cc* or *k*, and (2) whether or not to include /v/, which would not have been pronounced.

The instances in P7 are: *makwy* (cols. 14, 22 [x2]), *maccwy* (cols. 29, 41 [x2]), *makwyf* (col. 32), *maccwyf* (cols. 29 [x3], 30 [x2], 32 [x6], 41 [x3]), *makwyeit* (col. 11 [x2]), *makwyveit* (col. 22), *maccwyueit* (col. 40). In what we have of the P14 *Peredur*, there is only one example: *macwyueit* on page 190, and it retains /v/. This occurrence corresponds to the P7 plural *makwyeit* (col. 11), in which /v/ is lacking.

Distribution of *maccwy(f)*, *maccwy(u)eit* in the Peniarth 7 *Peredur*

Column	Presence of /v/	<i>k</i> or <i>cc</i> for /k/	Witnesses
11	-	<i>k</i>	<i>makwyeit</i> , (m) <i>akwyeit</i>
14	-	<i>k</i>	<i>makwy</i>
22	-	<i>k</i>	<i>makwy</i> , <i>makwy</i>
	Yes	<i>k</i>	<i>makwyveit</i>
29	-	<i>cc</i>	<i>maccwy</i>
	Yes	<i>cc</i>	<i>maccwyf</i> , <i>maccwyf</i> , <i>maccwyf</i>
30	Yes	<i>cc</i>	<i>maccwyf</i> , <i>maccwyf</i>
32	Yes	<i>cc</i>	<i>maccwyf</i> , <i>maccwyf</i> , <i>maccwyf</i> , <i>maccwyf</i> , <i>maccwyf</i> , <i>maccwyf</i>
	Yes	<i>k</i>	<i>makwyf</i>
40	Yes	<i>cc</i>	<i>maccwyueit</i>
41	Yes	<i>cc</i>	<i>maccwyf</i> , <i>maccwyf</i> , <i>maccwyf</i>
	-	<i>cc</i>	<i>maccwy</i> , <i>maccwy</i>

Grey indicates the recto (cols. 29, 30) and verso (cols. 31, 32) of folio 11.

Infixes plural possessive pronoun

In the early MW period, the plural form of the possessive pronoun is used primarily in prefixed position. Only in late MW texts does it come to be used with any frequency in the infix position.¹⁷⁹ The instances in P7 are overwhelmingly in favour of the prefixed position. I have identified the following: *ac eu* (cols. 12, 39, 45); *ac ev* (cols. 18 [x4], 19 [x3], 21 [x2], 22, 31, 32, 38, 43, 47 [x2], 48); *oc ev* (col. 42). For examples with the infix pronoun, see *a'y* (cols. 17, 46, 48). In P14, I did not find any instances of a prefixed possessive pronoun in the plural where we might expect it to be infixes. However I was able to identify two instances of the infixes third person plural possessive pronoun: *a'e gwisgwaw am Beredur* ['and [he] dressed them about Peredur'], that is, *y holl arueu* ['all of his arms'] (p. 187);¹⁸⁰ *mi a'e lledeis* ['I killed them [all]'] (p. 188).

Pan

Pan was originally used to introduce interrogative sentences with the meaning 'whence' but also served as a relative in interrogative sentences. Its function as a relative was later superseded by *y(d)*. At an intermediary stage, *pan* developed into a conjunction meaning 'that' which is found in non-interrogative sentences. The phrase *pan yw* 'that it is' is a common example of this. Later, *pan yw* was superseded by *mae* (ModW *mai*) and *taw*.¹⁸¹

There is one example of *pan* with its original meaning in P14: *Pan doi?* [Lit. 'Where was he coming from?' but should probably be understood as 'Where do you come from?' See p. 188 of the P14 text.] (p. 188). It appears in P7 with its original function as a relative: . . . *pw y oed ac o ba le pan deuei* ['. . . who he was and from where he came'] (col. 14). There are no examples of *pan yw* in the P14 text and two in P7: *a thebygu pan yw y lad a wnathoedit* ['and [they] supposed that he had been killed' (lit. 'and [they] supposed that it is his death which had been done')] (col. 23); *y dwawt . . . pan yw Pared(ur) vab Efracw* . . . ['he said . . . that it is Peredur son of Efracw'] (col. 31).

¹⁷⁹ GMW, 53-54 n.3.

¹⁸⁰ I translate *arueu* 'arms' as 'armour' in the text, and as such, I translate the pronoun 'it'. The infixes possessive pronoun, however, is here in the plural.

¹⁸¹ GMW, 79-80.

3.2.2. Verbs

(g)oruc, (g)orugant

The forms *(g)oruc* and *(g)orugant* belong to an alternative paradigm for the preterite conjugations of *gwnauthur* ‘do, make’.¹⁸² P.W. Thomas has shown that these forms existed alongside the so-called *(g)wnaeth*-paradigm—still used in ModW—through the second half of the fifteenth century at least.¹⁸³ According to Thomas, the presence in a text of the form *(g)oruc* ‘did’—and by extension, the presence of *(g)orugant* as well—is a “potential indicator of archaic language.”¹⁸⁴

In his study of these two paradigms specifically, Thomas examines their use in some 90 texts from the MW period and identifies three broad trends that lead him to classify texts as belonging to one of three *clymau* ‘bundles’ of texts:¹⁸⁵ (1) *Clwm BDing*, which favours *gwnaeth* in all positions; (2) *Clwm YSG*, which favours *(g)oruc* as auxiliary but *(g)wnaeth* as substantival; (3) *Clwm Peredur Peniarth 7*, which favours *(g)oruc* in all positions. Regarding the four medieval texts of *Peredur*, the scores Thomas presents would place the P7 and P14 versions (as its name suggests) squarely in (3) *Clwm Peredur Peniarth 7*.¹⁸⁶ The scores for the WB and RB versions of *Peredur*, however, are more complicated. In his 2000 study of the relationship among the four early versions of *Peredur*, Thomas comes to the conclusion that the WB and RB texts share a common exemplar from c. col. 141 of the WB onward,¹⁸⁷ but for the section of the tale before this, each relied on different written exemplars, and that these additional exemplars are not common to the WB and RB texts.¹⁸⁸ Thomas’s linguistic treatment of the texts supports such a conclusion, to which he has added the findings of his later study on the uses of *(g)oruc* and *(g)wnaeth*. As such, Thomas assigns ‘Peredur.ii’—that section of the tale for which both the WB and RB likely used the same exemplar—of both the WB and the RB to (2) *Clwm BDing*, those texts which favour *(g)wnaeth* in all

¹⁸² GMW, 130.

¹⁸³ Thomas 2003, 254.

¹⁸⁴ Thomas 1993, 21-22.

¹⁸⁵ Thomas 2003. He focuses on the third person sing. and pl. of *(g)oruc* and *(g)wnaeth*, both as substantival and auxiliary verbs, because the other forms are comparatively rare and not “numerous enough to allow detailed analysis” [‘. . . yn ddigon lluosog i ganiatáu manylu . . .’] (ibid., 255).

¹⁸⁶ Perhaps significant for understanding the P7 scribe’s orthographical tendencies is the fact that the scores for the Peniarth 21 *Brut*, which is in the same hand as the P7 *Peredur*, place it in (3) *Clwm Peredur Peniarth 7* as well.

¹⁸⁷ At approximately p.32, l.27 onward in Goetinck’s WB edition (1976).

¹⁸⁸ Thomas 2000a, 36-41, esp. 41.

positions.¹⁸⁹ In the WB, the first part of the tale, ‘Peredur.i’, belongs in (2) *Clwm* YSG, that which tends toward (g)oruc as auxiliary but (g)wnaeth as substantival.¹⁹⁰ In the RB, ‘Peredur.i’ belongs with the P7 and P14 *Peredur* texts, that is, in (3) *Clwm Peredur Peniarth* 7 because of its almost exclusive use of (g)oruc and (g)orugant.¹⁹¹

Significantly, datable texts from all three *clymau* span the gamut of the period 1250 to the RB in c. 1400. In addition, there are representative texts from all three *clymau* that derive from both the north and the south.¹⁹² This suggests that the use of (g)oruc and/or (g)wnaeth cannot be explained strictly along temporal or geographical lines. Thomas suggests instead that the manner in which (g)oruc and (g)wnaeth are employed is based largely on stylistics. Upon acknowledging that (g)oruc is the earlier of the two paradigms, he goes on to suggest that the perhaps archaic feel to (g)oruc promoted its use in formal prose.¹⁹³

Both the P7 and P14 texts of *Peredur* favour this early form of the word which is preserved in periphrastic constructions of the abnormal sentence type with *gwneuthur* as auxiliary. There are only six examples of the alternative preterite paradigm, (g)wnaeth, (g)wnaethant, in the P7 text and three in P14. Representative examples of the older form from the P7 *Peredur* include: *A mynet a oruc y marchawc ymdeith* [‘And the knight set out’] (col. 5); *A gwisgaw a orugant yna amdanadu(n)t vn riw wisc* [‘And they then dressed themselves in the same sort of attire’] (col. 25). Examples from the P14 text include: *A medylaw a oruc am y map a’e gyfuoeth* [‘And she thought about her son and his realm’] (p. 181); *kyuodi a oruc ynteu a mynet y’r llys, a chloff oed* [‘he rose and went to the court, and he was lame’] (p. 189); *Ac ar hynny, ymwan a orugant* [‘And with that, they fought’] (p. 188).

Sing. 3. imperfect ending –i

The use of the termination –i to indicate the third person, singular, imperfect tense is a feature of early MW.¹⁹⁴ Evans notes that *gweli* ‘saw’ occurs in the Black

¹⁸⁹ Thomas 2003, 261–63. The scores for the WB text (ibid., 261) show (g)wnaeth and (g)wnaethant being used 66.33% and 64.29% of the time respectively, and only as auxiliaries at that. There are no examples of *gwneuthur* as substantival. There remain, however, a considerable number of (g)oruc, (g)orugant examples to be found in the WB *Peredur* as auxiliaries.

¹⁹⁰ Ibid., 262. Note, however, that there are no instances of the substantive use of *gwneuthur*. Thomas assigns the WB *Peredur.i* to this *clwm* because of the scores favouring (g)oruc, (g)orugant as auxiliaries.

¹⁹¹ Ibid., 263. Again, there are no instances of the substantival use of *gwneuthur* in the RB ‘Peredur.i’.

¹⁹² Ibid., 264. The latter is based only on the linguistic variable (-th-) as a dialect marker. See “The Dialect Dimension” below.

¹⁹³ Ibid., 266.

¹⁹⁴ GMW, 121.

Book of Carmarthen.¹⁹⁵ As Simon Rodway has shown, however, this ending was never as prevalent as was *-ei* in any of the periods from which there are extant texts.¹⁹⁶ Nevertheless, the pattern he traces shows it dying out—of poetry at least—by the second half of the thirteenth century. This leads him to treat “the presence of *-i* as a marker of pre- or early thirteenth century provenance,” with the added caveat that “. . . 100% *-ei* does not necessarily indicate a late text” as the early verses in the Black Book of Carmarthen illustrate.¹⁹⁷ There are three examples of this in the P7 text: *gweli* ‘could see’ (col. 40), *ymwani* ‘would fight’ (col. 47), *rodi* ‘would give’ (col. 48).

Perfect and pluperfect of *mynet*, *gwneuthur*, and *dyuot*

The perfect and pluperfect tenses of the verbs *mynet*, *gwneuthur*, and *dyuot* were formed by adding the present and imperfect terminations of *bot* to their preterite stems. These forms are rare in late MW texts.¹⁹⁸ I have found the following instances in the P7 text: *dodwyf* (cols. 14, 42 [x2]), (*g*)*wnathoedit* (col. 23). The instances in P14 include: *dothoed* (col. 185 [x2, once spelled *dodoed*]), *adoed* (cols. 184, 185).

Sing. 3. preterite ending: *-w(y)s* v. *-awd*

Over the course of the MW period, the third person, singular, preterite termination *-awd* /auð/ comes to predominate over earlier forms such as *-as*, *-es*, *-is*, and *-w(y)s*.¹⁹⁹ Through recourse to the datable poetry of the *Gogynfeirdd*, Rodway has shown that there was a significant shift close to 1300 in the frequency of *-w(y)s* versus *-awd*: there is not a single instance of *-w(y)s* in the *Gogynfeirdd* poetry of the fourteenth century and only one in the large corpus of verse attributed to Dafydd ap Gwilym.²⁰⁰ His analysis of early manuscripts containing prose texts corroborates this date for a shift in the standard literary language across all of Wales at roughly the same time and

¹⁹⁵ Ibid.

¹⁹⁶ Rodway 2003, 69. It should be noted that Rodway only examines poetry with regard to this linguistic variable, namely the poetry in the Book of Aneirin, the Book of Taliesin, the Black Book of Carmarthen, and the *Gogynfeirdd* poetry.

¹⁹⁷ Ibid., 71. The 3. sing. impf. *-i* does, in fact, occur in the Black Book of Carmarthen; there are three instances in the saga *englynion* (ibid., 70). Rodway’s observation that “its complete absence from the early BBC,” excludes these verses (ibid. 71).

¹⁹⁸ GMW, 136 n.3.

¹⁹⁹ GMW, 122-25. According to Rodway, “The origins of the two most common 3 sg. indicative endings in Middle Welsh . . . , *-w(y)s* and *-awdd*, remain obscure. . . . it is likely that both developed as innovations in the Welsh language itself.” (1998, 73).

²⁰⁰ Rodway 1998, 78-79.

significantly for both poetry and prose.²⁰¹ This point is crucial as it is generally held that the poets not infrequently drew upon more archaic vocabulary and grammatical constructions in composing their verses than did contemporary authors of prose.²⁰² However, as Rodway observes, “Overall the statistics suggest that, at least in the case of this variable, the morphology of the literary language developed at the same rate in prose as in poetry.”²⁰³ The preferred form of the termination *-w(y)s* in prose was *-ws*; the form with *y* was used more often in poetry. According to Morris Jones, the reduction of the diphthong *wy* to *w* in *-ws* is a feature of late Middle Welsh.²⁰⁴ Rodway suggests instead that *-ws* was the original form and that *wys* became regarded as, “an acceptable variant used by poets for the purposes of rhyme.”²⁰⁵

I leave the discussion on dating the text to a later section, but it is important to note that there are only two instances of *-w(y)s* in the P7 *Peredur*—both without *y*—and none in the P14 text. The examples in P7 include *disgynnws* (col. 6), and *gyhyrdws* (col. 9). *disgynnws* occurs on the top line of col. 6 and its final *-s* is upright and decorated. It is possible that the scribe may have chosen to retain the *-ws* ending here for the additional ascender, and therefore the additional decoration, it afforded the line. This upright *s* helps to balance out the weight of the three other decorated ascenders to its left.²⁰⁶ Any other preterite marker (whether substantive or periphrastic), including *-awd*, would not have offered this. The final *-s* in *gyhyrdws* is round, which makes sense given its location in the middle of col. 9.²⁰⁷ Such a proposition hardly changes matters in the grand scheme of things, as will be seen. Rodway has compiled statistics for a collection

²⁰¹ Ibid., 79-83. Later, in his chapter “Two developments in medieval literary Welsh and their implications for dating texts” (2003, 67-74), Rodway identifies (as his title suggests) two further features potentially indicative of date: the 3. sing. imperfect termination *-i* (on which, see above), and the 3. sing. present subjunctive termination *-wy*, later *-o*. The only attestations in prose of the latter feature are found in the WB *Culhwch ac Olwen*. Of the three instances in that text, two occur in the section of that text attributable to both scribe’s E and D, that is, in the two final folios left of quire 26 and the last in the manuscript (Huws 2000a, 231). It will be remembered that ‘Hand D’ was responsible for writing the WB version of *Peredur* as well (ibid.).

²⁰² See, for example, Thomas 1993, 19.

²⁰³ Rodway 1998, 83.

²⁰⁴ 1913, 113. However, this may simply appear to have been the case since most of the extant manuscripts date to the “late” MW period.

²⁰⁵ 1998, 83.

²⁰⁶ The top line of col. 6 reads *yr llyS a Hwnnw a diSgynnwS yn y porth*, with bold, capital letters indicating those with decorated ascenders. After *llys* and before *a hwnnw*, however, a line has been dropped. I emend with the P14 reading in the translation.

²⁰⁷ It is not clear whether *disgynnw(y)s* was in the P7 exemplar. The phrase *a hwnnw a disgynnws yn y porth*, however, is unique to the P7 text. Given the P7 scribe’s tendency toward the *-awd* ending, I would venture to say that *disgynnw(y)s* was in his exemplar and that the scribe merely chose not to alter the preterite termination as he does so thoroughly in all other cases, save one. In the case of *gyhyrdw(y)s*, both the WB and the RB retain the *wys* ending: *gyhyrdwys* (WBP, p.16, l.6), *gehyrd6ys* (RBP, p.200, l.6). The P14 scribe, however, has modernised to *gyhyrdawd* (p. 188).

of early manuscripts including both P7 the second part of P14 (that is, what was Hengwrt 13 and the section of the manuscript containing the *Peredur* fragment). In the whole of P7, there are 187 ‘tokens’—that is, verbs conjugated in the third person, singular preterite which regularly take *-w(y)s* or *-awd*—only 1% of which are conjugated with *-w(y)s*; the other 99% take *-awd*.²⁰⁸ In Peniarth 14ii, of the 53 ‘tokens’ that Rodway has identified, not one takes *-w(y)s*; 100% of instances in the text take the *-awd* form.²⁰⁹

In an earlier study on medieval Welsh dialects, P. W. Thomas brought to light similar findings but interpreted the data more from a geographical perspective.²¹⁰ The almost exclusive use of *-awd* in conjunction with two other linguistic variables led Thomas to classify the P7 *Peredur* as a “later northern” text.²¹¹

3.2.3. Prepositions, Adverbs, Conjunctions:

ar ‘to’

The preposition *ar* ‘to’ is used with verbs of motion in the early period. This was replaced by *at* at a later stage. Evans notes that when the preposition *ar* ‘to’ governs a personal pronoun, however, it is conjugated *attaf*, *attat*, and so on. This influenced the development of the simple form *at*.²¹² Goetinck notes four representative examples in the P7 text.²¹³ I have identified 18 instances in all, the first of which is ambiguous: *a dyuot y’r weirglod ar y marchawc balch* [‘and [he] came to the meadow to/upon the proud knight’] (col. 7); *y doeth y vorwyn ar Bared(ur)* [‘the maiden came to Peredur’] (col. 17); *A dyuot a oruc P(er)edur drachevyn ar yr Yarlles a chymryt y chennat y vynet y gyda’r widon ar y gwidonot ereill* [‘And Peredur came back to the Countess and received her permission to go with the witch to the other witches’] (col. 21 [x2]); *Sef yd aeth vn o’r makwyveit hyt ar P(er)ed(ur)* [‘Thus one of the young men came up to

²⁰⁸ Ibid., 80. Rodway does not give the number of instances of each type in absolute terms, but 1% of the 187 ‘tokens’ is slightly less than two, which leads me to think that the two he identified are, in fact, the two in *Peredur* noted here.

²⁰⁹ Ibid.

²¹⁰ 1993, 17-50. Thomas analyses individual texts whereas Rodway uses entire manuscripts as his objects of study. I go into Thomas’s arguments in a later section, especially as regards his dating and geographical assignment of the *Peredur* texts and his contribution to our understanding of the scribe and scribal philosophy.

²¹¹ Ibid., 37, 42. “Later” would seem to mean fourteenth or fifteenth century (ibid, 34).

²¹² GMW, 187, 189 n.

²¹³ Goetinck 1975, 312 n.28.

Peredur’] (col. 22); *myvi a af ar y marchawc* [‘I shall go to the knight’] (col. 23); *Dilis y devy di Walchmei a’r marchawc erbyn i awynev hyt ar Arth(ur)* [‘Undoubtedly, Gwalchmei, you will come to Arthur with the knight by his reins’] (col. 23); *a dos hyt ar y marchawc* [‘and go to the knight’] (col. 24); *yd aethant yll dev i gyt hyt ar Arth(ur)* [‘those two went together to Arthur’] (col. 25); *A’r wreic a’y merch a doeth ar y gwr llwyt* [‘And the woman and her daughter came to the grey-haired man’] (col. 29); *Dos dithev, eb ef, ar y macchwylf* [‘Go thou, he said, to the young man’] (col. 30); *A’r vorwyn a doeth hyt ar Baredur* [‘And the maiden came to Peredur’] (col. 30); *A minhev a’y hanvonaf ar Arthur* [‘And I will send word [lit. ‘it’] to Arthur’] (col. 30); *Ac yna y doethant y mewn ar y gwr llwyt* [‘And then they came inside to the grey-haired man’] (col. 30); *Ac yn agos ar hynny, y gwelei macchwylf*²¹⁴ [‘And near that, he could see a young man’] (col. 41); *a dyvot ar y gwyr bioed y pebyllev* [‘and [Peredur] came to the men who owned the pavilions’] (col. 44); *Ac yna yd anvones yr Amerodres kennat ar Bered(ur)* [‘And then the Empress sent a messenger to Peredur’] (col. 46); *A dyvot a oruc y penn kynghorwr hyt ar Bered(ur)* [‘And the chief counselor came up to Peredur’] (col. 47).

There are two instances in P14: *Vy mam a erchis ym dyuot ar Arthur* [‘My mother asked me to come to Arthur’] (p. 185); *Sef a oruc y marchawc yn llidiawc nessau ar Beredur* [‘Thus the knight angrily approached Peredur’] (p. 186).

Denoting the accusative of destination / direction

The lack of preposition indicating the accusative of destination / direction with verbs of motion is a feature common in the “earlier language,” as Evans calls it.²¹⁵ Mac Cana has attempted to tease out the treatment of the accusative of destination / direction in medieval Irish and Welsh, making distinctions between those cases where it is expressed in the same way as the direct objects of transitive verbs. He has shown that

²¹⁴ Cf. col. 13: *Ac yn agos y hyn(n)y . . .*

²¹⁵ GMW 227-28 n. Evans adds, however, that this frequently occurs in the body of verse attributed to the fourteenth century poet Dafydd ap Gwilym (ibid.). Mac Cana has shown that instances in which the apparent accusative of destination is an infixed or suffixed pronoun should probably not be regarded as such. As he explains, “What makes these appear doubtful as instances of the accusative of destination/direction is the fact that the latter does not seem to occur in Irish and Welsh with a personal noun as accusative, and if not a noun, then why a pronoun? It might therefore seem simplest to regard the infixed pronoun here as having dative force” (Mac Cana 1990, 29). He goes on to suggest, “Given the regressive history of the accusative of destination/direction throughout the Indo-European languages it might be conjectured that the use of a personal object of a verb of motion has survived into medieval Irish and Welsh as an infixed pronoun where it has become obsolete as a noun” (ibid., 30).

this is not always the case in Welsh.²¹⁶ Mac Cana demonstrates that noun destinations exhibit lenition following the verbal nouns of motion *mynet* ‘go’ and *dyuot* ‘come’.²¹⁷

As he explains:

The most obvious inference may well be the most plausible one: that the learned exponents of medieval Welsh, prose as well as verse, still perceived the relationship between a transitive verb and its object as being different from that between a verb of motion and its destination/direction and that this difference was reflected morpho-syntactically in their language.²¹⁸

He gives the phrase *gofyn a oruc Peredur py le yd aei y teirfford* ‘Peredur asked where the three paths went’ (Goetinck 1976, 48, ll.17-18; Mac Cana’s translation) as a possible example of a noun destination (*py le* ‘what place’) without a preposition, noting that, “The matter is further complicated by the fact that a prepositional relative clause introduced by *y(d)* occasionally omits the conjugated preposition in final position (GMW §70, N.1).”²¹⁹

This is not an infrequent feature in our texts which, for the most part, are less ambiguous than the one Mac Cana cites from the WB. I provide a representative selection of examples as they occur in the P7 and P14 texts. Instances in P7 include: *Ac yntev Bared(ur) a ayth racdaw lys Arth(ur)* [‘And Peredur himself went on to Arthur’s court’] (col. 5); *ony friodi y wreic hon(n) o’r lle a mynet lys Arthur gyntaf ac y gellych* [‘unless you marry this woman straight away and go to Arthur’s court as soon as you can’] (col. 14); *A’r marchawc a briodes y wreic ac a rodes i gret vynet lys Arth(ur)* [‘And the knight married the woman and gave his word to go to Arthur’s court’] (col. 14); *A’r marchawc a aeth lys Arth(ur)* [‘And the knight went to Arthur’s court’] (col. 14); *bryssyaw a wnaethant y lle yd oed Gei* [‘they hurried to the place where Cei was’] (col. 23); *Ac odynd yd aetha(n)t Gaer Llion* [‘And from there they went to Caerleon’] (col. 26); *A’r nos gyntaf y doeth Peredur Gaer Llion . . .* [‘And the first knight Peredur came to Caerleon . . .’] (col. 26). Examples from P14 include: *Dos ragot, hep hi, lys*

²¹⁶ Mac Cana 1990, 30-31. He provides two examples from the verses of Iolo Goch in which the accusative of destination is fronted and followed not by the relative particle *a*—which we would expect if these were understood to be direct objects—but instead by the indirect relative particle *ydd/yr*, normally used with genitival and adverbial expressions. As Mac Cana explains, “One might of course attempt to explain, or explain away, these instances in some other way: that they are relatively late, for example, or that the particle *ydd/yr* is used by analogy with instances where the noun of destination is governed by a preposition and therefore functions as an adverbial, or indeed that they are examples of the poet sacrificing linguistic accuracy on the altar of *cynghanedd*; but they do nevertheless pose a question” (ibid., 31).

²¹⁷ Ibid., 32.

²¹⁸ Ibid.

²¹⁹ Ibid., 34.

Arthur [‘Go forth, she said, to Arthur’s court’] (col. 182); *A’r marchawc . . . a doeth lys Arthur* [‘And the knight . . . came to Arthur’s court’] (col. 188); *ac wynt a aethant lys Arthur* [‘and they went to Arthur’s court’].

Can, o(t), and pei

Across the MW period, the conjunction *can* ‘since, because’ was superseded by *canys* (*can* + *ys* ‘it is’) before the verb.²²⁰ The conjunction *o(t)* ‘if’ exhibits an analogous phenomenon, and later we find *os* (*o* + *ys* ‘it is’) used for *o(t)* before verbs, as it does still in ModW.²²¹ *Pei* ‘if’ originated as the 3. sing. imperfect subjunctive of *bot* and functioned as copula which was followed by a mixed order clause. In later MW, it is found in use before imperfect subjunctive or pluperfect verbs with the simple conjunctive meaning ‘if’.²²²

Can: In the P7 text, we find *can* with its original meaning twice: *Sef y gweles niver kywreint y kyuannei yr esgyrn oll kann dihagassei y kymalev* [‘The wise ones saw that all of the bones would join since the joints had escaped [injury]’] (col. 23); *A chan buost mor darhaus ac y dewedeist duhvn, clot ac alussen yw dy lad.* [‘And since you were so oppressive as you yourself said, your death is honourable and a blessing.’] (col. 38). There are no examples in the P14 fragment.

O(t): There are eight instances of *o(t)* in P7: *o gwelwn* (col. 5), *o bu lawen* (col. 7), *o gallaf* (cols. 9, 14, 21), *o mynny* (cols. 17, 19), *o daw* (col. 19). The same number occurs in P14: *o gwely* (p. 183 [x3]), *o gwelwn* (p. 183), *o chlywy* (p. 183), *o byd reit* (p. 183), *o llas* (p. 187), *o gallaf* (p. 187).

Pei: *Pei* occurs in P7 in its original function as copula in the following phrases: *Pay vy erchi innv a wnaei yr unben, digewilid oed gennyf wneuth(ur) a vyn(n)ei* [‘Were the lord to ask for me, it would be shameless for me to do as he pleased’] (col. 16); *a phae gwy[pwn] vot dy gynnyd val y bv, nyt da [yd] evt²²³ ti y wrthyf i pan euthost* [‘and if I knew that your development would be as it has been, it is not good²²⁴ that you went away from me when you went’] (col. 26); *A vnbenes, mi a’th garwn di yn vwyaf gwreic pay da gennyt* [‘Ah, Lady, I would love you above all women if it please you’]

²²⁰ GMW, 234-35.

²²¹ Ibid., 240-41.

²²² Ibid., 242-43.

²²³ *daevt* in the MS.

²²⁴ In the text, I translate *nyt da evt* as ‘all the worse’ for the sake of narrative flow in English. Here, however, I translate literally.

(col. 26); *Pae devaut nev deled(us) llad kennat, nit aevt ti yn vyw darachevyn*²²⁵ [‘Were it a custom or legal to kill a messenger, you would not go back alive’] (col. 44). There are no instances of *pei* with its original function in P14.

***yn y(d)* ‘where, when’**

The use of *yn y(d)* to denote place or time diminishes over the MW period and is rare toward its end.²²⁶ The instances in our texts that I have identified all indicate place only. Instances in the P7 text include: *ef a doeth yn yd oed y vorwyn* [‘he came to where the maiden was’] (col. 5); *Ac y’r nevad y doeth yn y wisc varchogeth yn yd oed Arth(ur) a’y deulu a’y wyrda ac yn yd oed Wen(n)hwyuar a’y rianed*. [‘And he came into the hall in his riding attire where Arthur was with his warband and his noblemen and where Gwenhwyfar was with her ladies.’] (col. 6 [x2]).

Surprisingly, perhaps, there are twice as many instances that I have found in P14: *Dyuot a oruc Peredur yn yd oed y uam*. [‘Peredur came to where his mother was.’] (p. 182); *Ac yna yd aeth Peredur yn yd oed keffyleu a gywedei gynnud . . . udunt o’r kyuanned y’r diffeith*. [‘And then Peredur went to where horses were that carried firewood . . . to them from the inhabited regions to the wilderness.’] (p. 182); *A dyuot yn yd oed y uam yna* [‘And then [he] came to where his mother was’] (p. 182); *dyuot a oruc yn yd oed y uorwyn* [‘he came to where the maiden was’] (p. 184); *A modrwy eururas a rodasei hwnnw y dyn yn y porth yr daly y uarch tra adoed ynteu y mewn yn yd oed Arthur a Gwenhwyuar ac enniuer*. [‘And he [lit. ‘that one’] had given a thick, gold ring to a man at the gate to hold his horse while he himself had gone inside to where Arthur was with Gwenhwyfar and a host.’] (col. 184); *A mynet a oruc Peredur y’r weirglawd yn yd oed y marchawc*. [‘And Peredur went to the meadow to where the knight was.’] (p. 186).

***o’e* ‘to his, to her’**

o’e ‘to his’ or ‘to her’ is an old construction derived from **(d)o* ‘to’ + infixed 3. sing. possessive pronoun *’e*, masculine or feminine.²²⁷ Evans notes several different variants for expressing ‘to his, to her’, including *y* (=y’y) with both *y* ‘to’ + *y* masc. or fem. poss. pronoun conflated together, which also occurs in P7. The old form

²²⁵ This example does not have a corresponding ‘mixed order’ clause, as Evans indicates should be the case. The main clause *nit aevt* is negative normal. However, *pae* (=pei) does seem to be functioning as copula here, so I include it in the list.

²²⁶ GMW, xix.

²²⁷ GMW, 53 n.2.

construction *o'e* is common in the P7 text where it most often takes the form *o'y*. Instances include: *o'y* 'to his' (cols. 6 [x2], 9, 10, 44, 46 [x2], 47, 48), *o'e* 'to his' (col. 14); *o'y* 'to her' (cols. 18, 19), *o'e* 'to her' but in the sense of 'for her' (col. 30). There are no examples of this in the text of P14.

y gyd a(c) and parth a

One peculiarity which only the P7 text exhibits is a tendency to duplicate the preposition *a* after *y gyd a* 'with' and, in a few instances, *parth a* 'toward' by analogy, giving the forms *y gyda a(c)*, *y gida a(c)*, and *partha a*. I am grateful to my advisor, Patrick Sims-Williams, for pointing out that *partha ac* is found in a few other manuscripts as well: Llanstephan 1 (p. 43), which contains the earliest version of *Brut y Brenhinedd* and which Huws dates to the middle of the thirteenth century;²²⁸ British Library Add. 14931 (p. 97), which contains the Welsh Laws of Hywel Dda and which dates to the second half of the thirteenth century;²²⁹ and Peniarth 30 (*Llyfr Colan*) (col. 179), which also contains the Laws—specifically a revision of the Iorwerth redaction—and which Huws dates to the middle of the thirteenth century.²³⁰

Nothing I have found in Evans's *GMW* (1964) or Morris Jones's *A Welsh Grammar* (1913) is able to account for this anomaly. As it is a particularly striking feature in the text, I provide references for all instances as they occur: *y gyda a(c)* (cols. 9, 12 [*y gyda ag*], 14, 15, 20, 21, 27, 40, 41, 42, 43, 44, 48), *y gida a(c)* (cols. 11, 21, 28 [x2]); *partha a* (cols. 27, 43 [x2]).

amdanadunt

As with *(g)oruc*, *(g)orugant* above, the 3. pl. form *amdanadunt* of the preposition *am* 'for, concerning' is a "potential indicator of archaic language."²³¹ In line with his argument for dialectal variation, Thomas goes on to warn that "Forms such as *amdanadunt* and *goruc* may, therefore, be indicators not simply of the age of a text, but also of its geographical association(s)," but does not elaborate further.²³² In the P7 text, there is one example: *amdanadu(n)t* (col. 25).

²²⁸ Huws 2000a, 58.

²²⁹ Ibid.

²³⁰ Ibid.

²³¹ Thomas 1993, 21-22.

²³² Ibid., 22.

raccw, racco

Morris Jones makes a distinction between the Early MW form of the adverb *raccw* ‘over there’ and the later *racko*.²³³ He goes on to suggest that *raccw* derives from *rac* + **-hwnn* ‘in front there’, which explains why he considers the *-w* termination to be the original.²³⁴ The text of P14 has two witnesses, only one of which has a claim to the old form: *racw* (p. 185). The witnesses in the P7 text, however, look overall to belong to an early period indeed, the three with final *-n* in particular: *racw* (col. 7), *rakwn* (col. 12), *rakw* (cols. 18, 45), *racwn* (col. 22), *raccw* (cols. 28, 32), *raccwn* (col. 38).

3.2.4. Syntax

Copula + Predicate (+ Subject) and the ‘Mixed Order’ constructions

In texts from the early period, copula constructions in the affirmative were typically ordered: copula + predicate + subject. This shifts and is replaced by other orders, such as: predicate + copula + subject.²³⁵ There are three of the old copula constructions to be found in P7 and one in P14. The examples in P7 are: *o bu lawen y korr . . .* [‘if the dwarf was happy . . .’] (col. 7); *ys trwc medru y velly* [‘it is bad to behave thusly’] (col. 7); *ys doeth* [‘it is wise’] (col. 32). Similarly, in P14, we find: *ys drwc medru uelly* [‘it is bad to behave thusly’] (p. 185).

In clauses of the ‘mixed order’ type, the copula originally preceded the element being stressed and agreed with the tense of the verb. This changed, however, as *ys* became dominant in this position despite frequently disagreeing with the verb tense of the relative clause.²³⁶ We find the older form of the ‘mixed order’ clause in both texts as well—that is, those in which the copula has been preserved. In all cases, the copula is *ys* and disagrees with the preterite tense of the verb. All three examples have subordinated relative clauses of the improper type. The two instances I have identified in P7 include: *ys da dywedeist hynny* [‘it is good that you said that’] (col. 24); *ys drwc y medreist* [‘badly did you behave’] (col. 32). In P14, there is one instance: *ys da le yd*

²³³ 1913, 28.

²³⁴ *ibid.* 404. The final *w* in *raccw* is actually the suffix **-hw* (< **-hwnn*), the *h* having coalesced with the final *c* /*g*/ in *rac* causing protraction (*ibid.*; GMW 128).

²³⁵ GMW 139-40 n.3.

²³⁶ *Ibid.*, 140.

ymgystlyneisti [‘it is a good place in which you ally yourself’]²³⁷ (p. 188). In one other instance, the old copula construction occurs subordinated by *a* ‘if, whether’: *Mynet a wnaethbwynt y edrych a oed wir hynny* [‘They went [lit. ‘going was done’] to see whether that were true’] (p. 181).

²³⁷ The preposition *a* ‘of’ is missing in the construction adj. + *a* + noun here (see GMW 37, 205 n.3). It is found intact in mixed order clauses of this construction in other texts. Evans (GMW, 140-41) gives such examples as *ys drwc a chwedyl yssyd genhyt* ‘a sorry tale hast thou’ (from *Ystorya Bown de Hamtwn*), *Ys glut a beth yd ymdidanyssam ni* ‘Continually have we conversed together’ (from *Pedeir Keinc y Mabinogi*), and *ys da a gedymdeith a gosseisti* ‘a good comrade hast thou lost’ (also from *PKM*). That *a* ‘of’ is understood in the example above from *Peredur* is indicated by lenition in *(l)le* ‘place’.

3.3. The Dialect Dimension

There has been a tendency to consider MW as being homogeneous across Wales, varying in the main along temporal lines only. Thomas reminds us, however, “It must also be remembered . . . that language varies along a number of dimensions[,] of which time is only one.”²³⁸ With regard to the broad dialect groups which he goes on to identify, Thomas designates the versions of *Peredur* in both P7 and P14 to be ‘northern’ texts, and specifically ‘late northern’ with regard to P7.²³⁹ He considers the process of textual transmission and notes several factors that potentially contribute to the degree of variation between an exemplar and its copy. Because we can safely assume that all extant texts of *Peredur* have been copied from lost originals in the written medium, we are concerned with only two of Thomas’s broad categorisation of factors: (1) the scribal philosophy of the copyist, and (2) the dialect indicators retained within the texts that shed light both on geographical provenance and, in some cases, the difference between the language of a scribe’s exemplar and that of the scribe himself or his audience. (We concern ourselves with the former of these two in the section entitled “Conceptual Considerations: The Nature of Variation” below.) The codicological features that would seem to suggest northern origins for both manuscripts Peniarth 7 and Peniarth 14 have already been mentioned. It is important now to examine briefly those internal linguistic elements that point to the north for the individual *Peredur* texts themselves.²⁴⁰

In an effort toward establishing a framework within which we might localise the language of medieval Welsh texts, Thomas seeks out linguistic variables that are both numerous enough across a range of texts to draw reasonably trustworthy statistics and that are simultaneously susceptible to regional dialect variation, the assessment of which is based largely on the situation for Modern Welsh. The three variables Thomas identifies are the following, which I quote directly:²⁴¹

²³⁸ Thomas 1993, 22.

²³⁹ 1993: 37, 42; 2000: 24-25, 28, 34, 36. In his study of MW dialects (1993), Thomas discusses various conceptual and methodological considerations that ought to go into the assessment of medieval (specifically Welsh) textual transmission. Only those dialectal features that have led him to classify the early *Peredur* texts as ‘(late) northern’ need concern us here. The implications of his wider propositions with regard to *Peredur* are taken up later.

²⁴⁰ This is a topic that has drawn Thomas’s scholarly attention on more than one occasion, the fullest account of which is to be found in his chapter “Cydbertynas y Pedair Fersiwn Ganoloesol” in Davies et al.: 10-49.

²⁴¹ Thomas 1993, 25.

- (i) (-j-): presence or absence of stem-formative yod, e.g. *meychyeu* or *meicheu*, *peydyaw* or *peidaw*;
- (ii) (-th-): stem-formative <th> (/θ/) or <t> (/t/) in S3 and Pl3 forms of *gan* and *rwng*, e.g. *ganthaw* or *gantaw*, *ryngthi* or *ryngti*;
- (iii) (-awd): Preterite S3 –awd or –ws, e.g. *gallawd* or *gallws*, *lladawd* or *lladws*.

With the assumption that written (-j-) reflects its actual pronunciation in the MW period, and that the dialectal division with regard to this linguistic variable was in the Middle Ages a north-south division as it broadly is today, Thomas interprets high incidence of this feature to be characteristically northern.²⁴² Likewise, as regards the 3. sing. and pl. of the prepositions *gan* ‘with’ and *rwng* ‘between’, Thomas interprets the presence or absence of (-th-) to be northern and southern markers respectively.²⁴³ The variation he notes between the 3. sing. preterite endings –ws and –awd allows him to make both a north-south division as well as a temporal division between ‘early’ and ‘late’ northern texts. The presence of –awd in a text otherwise characteristically northern designates it as belonging to the ‘later’ period—the fourteenth and fifteenth centuries—while the lack of –awd in favour of –ws designates an otherwise northern text as belonging to the ‘early’ period.²⁴⁴ Generally speaking, Thomas’s analysis of the presence or absences of these variables, in conjunction with various historical testimonials on dialect variation in Wales, allows him to consider the language of MW texts as being loosely representative of one of the following four “groups”:²⁴⁵

- (1) (-j-) 0%; (-th-) 0%; (-awd) 0%: South-east
- (2) (-j-) 0%; (-th-) 0%; (-awd) 100%: South-west
- (3) (-j-) 100%; (-th-) 100%; (-awd) 100%: Later north
- (4) (-j-) 100%; (-th-) 100%; (-awd) 0%: Earlier north

²⁴² Ibid., 27-28.

²⁴³ Ibid., 30. However, Russell illustrates that, while there may have been a phonetic difference in the way that the 3. sing. forms *gan* and *rhwnng* would have been pronounced, little can be deduced from their orthographical representation on the page. In some manuscripts, *t* can represent /θ/, while in others this sound is represented by *th*. According to Russell, “. . . medieval Welsh scribes notoriously found the voiceless dental fricative /θ/ difficult to spell, writing *t*, *th*, *ht*, and *tt*, for example, and even *s* or *sh*; it was one of the last spellings to settle down into its recognizable modern shape of *th*. . . . This difficulty highlights the importance of considering the level of orthography, and in general the importance of being clear about what sounds the signs represent before moving on to draw conclusions about linguistic forms” (Russell 1999, 81-82).

²⁴⁴ Ibid., 34.

²⁴⁵ Ibid., 35.

Significantly, the text of *Peredur* in P7 corresponds almost perfectly to the “ideal” for Thomas’s group of late northern texts: 100% (-j-), 100% (-th-), and 98% (-awd).²⁴⁶ Matters are not always so clear-cut, however, as Thomas himself admits.²⁴⁷ In addressing five of what he terms “problem texts”—those which do not satisfactorily fit any of the above groups—he proposes two further groups represented by the following “ideal” distributions of the same three variables:²⁴⁸

(5) (-j-) 0%; (-th-) 100%; (-awd) 100%

(6) (-j-) 0%; (-th-) 100%; (-awd) 0%

The absence of (-j-) and presence of (-th-) are, at first glance, at odds with one another as regards the four “groups” Thomas has previously defined. To explain these variations, he “tentatively suggest[s] that they may characterise an historical transition zone between the south-western and northern areas, i.e. either Radnorshire and/or Cardiganshire, or . . . the marginally favoured Penweddig,” and that ideal (6) above, “. . . could represent the expected earlier form of [ideal (5)] in that the favoured written realisation of (-awd) is *-ws* rather than the later *-awd*.”²⁴⁹ It is to (5), the later mid-Walian space, to which Thomas assigns the WB text of *Peredur* both geographically and temporally.²⁵⁰

In his later study of the manuscript tradition of *Peredur* in particular, Thomas classifies the P14 *Peredur* a northern text as well,²⁵¹ and adds to his list of linguistic variables the stem form of *dyuot* ‘to come’ in the preterite: either <oe>, which he indicates to be a northern marker, or <eu>, a southern marker. The P14 *Peredur* exhibits 100% (-j-) (of those instances with correspondences in the other versions), 100% (-th-), 100% (-oe-), and 100% (-awd).²⁵² The WB and RB texts, however, are more complicated. With regard to the WB text specifically, Thomas presents a view which is alternative—but not necessarily contradictory—to that which he had previously

²⁴⁶ Ibid., 37, 42.

²⁴⁷ Thomas includes the following disclaimer: “In proposing this model I do not wish to imply that homogeneity was an ideal to which medieval scribes necessarily aspired. With the striking exception of five later northern texts, variable scores typically depart in some way from the three ‘ideals’ . . .” (Ibid., 26 n.1). The three “ideals” he speaks of are the 100% presence of the linguistic variables he considers—his subsequent analysis goes on to measure percentage differences from this “simple model”.

²⁴⁸ Ibid., 41.

²⁴⁹ Ibid.

²⁵⁰ Ibid., 42. The “problematic” scores for the WB *Peredur* are: 2% (-j-), 78% (-th-), and 64% (-awd). (ibid., 40.)

²⁵¹ Presumably ‘late northern’ at that, judging by its 100% incidence of (-awd), if we are correct in applying Thomas’s previous methodology.

²⁵² Thomas 2000a: 24-25, 27-28, 34, 36.

supposed.²⁵³ The RB *Peredur*, he shows, features characteristics that would classify it as a southern text, namely the overall absence of (-j-) and (-th-) and a preference for (-eu-) in the preterite of *dyuot*.²⁵⁴

²⁵³ See *ibid.*, 36ff. We will return to this in a later section.

²⁵⁴ *Ibid.*, 36. He considers other features as well, but more in an effort to elucidate the relationship between the RB and the WB and their respective exemplars. See *ibid.*, 23ff. for the full account.

4. Relationship among the Manuscripts

4.1. The Theory of Two Recensions²⁵⁵

There is enough textual evidence for us reasonably to view the extant texts of *Peredur* as representing one of two recensions, the texts in P7 and P14 representative of perhaps an early recension and those in the WB and RB representative of perhaps a later recension.²⁵⁶ This broad dichotomy avoids the complications associated with trying to establish a solid stemmatic relationship among the manuscripts. However, much work has been done in an effort to do just that. Early in the last century, Mary Williams argued that the WB and RB texts shared a common exemplar, as did the P7 and P14 texts,²⁵⁷ a view which no doubt led Goetinck to make the observation that “Peniarth 4 and Jesus [111]’s common source, therefore, would represent one branch of the tradition and Peniarth 7 and Peniarth 14’s source would represent another branch.”²⁵⁸

The stemma implied by Goetinck in her edition of the WB text has been rejected on the grounds that it oversimplifies the relationship of P7 and P14 as well as the relationship of this ‘recension’ to the one preserved in the WB and RB.²⁵⁹ In an important article, Bollard attempted to illustrate some of the fundamental difficulties one encounters in trying to derive a stemma for the *Peredur* manuscripts.²⁶⁰ After acknowledging the ‘two recension’ theory, he goes on to illustrate that there are reasons for questioning it. In various instances, the *Peredur* texts in the WB and the RB agree with one another against the P7 and P14 texts—an observation long-since established and the primary argument behind the ‘two recension’ theory. I give Bollard’s first example.²⁶¹

²⁵⁵ To use Bollard’s terminology (1979, 370).

²⁵⁶ Williams 1909, 18; Goetinck 1975, 317; Roberts 1976, 225. Charles-Edwards (2001, 28) instead sees three recensions, represented by the versions of *Peredur* in P7, P14 and the WB respectively, the recension represented by P14 being intermediate between the other two.

²⁵⁷ Williams 1909, 23, 38.

²⁵⁸ “Byddai ffynhonnell gyffredin Peniarth 4 a Jesus I, felly, yn cynrychioli un gainc o’r traddodiad a ffynhonnell Peniarth 7 a Pheniarth 14 yn cynrychioli cainc arall” (Goetinck 1976, xvi). Earlier, however, Goetinck was more doubtful as to whether P7 and P14 shared a common exemplar, “It is unlikely that Peniarth 7 and Peniarth 14 had a common source, for there are too many differences between them in that section of the tale which is common to both—the events between the arrival of *Peredur* at the Tent, where Peniarth 7 begins, and his arrival at the court of the second uncle, where Peniarth 14 ends” (1975, 314).

²⁵⁹ Charles-Edwards 2001, 26; Thomas 2000a, 18-19.

²⁶⁰ Bollard 1979.

²⁶¹ Ibid., 369. This is Bollard’s example (a).

- (1) WB: *a chychwynu y ymdeith* (WBP, p.11, ll.5-6)
 RB: *a chychwyn ymeith* (RBP p.196, l.18)
 P7: *a mynet ymeith* (col. 5)
 P14: *a mynet ymeith* (p. 184)

However, there are instances which, at first glance, would seem to demonstrate agreement between the WB text and that of P14 against P7 and the RB. Thomas treats the following example given by Bollard:²⁶²

- (2) WB: *y doethost* (WBP, p.12, ll.21-22)
 P14: *y doethos* (p. 185)
 RB: *yd wyt* (RBP, p.197, l.24)
 P7: *wyt* (col. 6)

What is more, as Bollard explains, “More common . . . is the slightly more complex case in which some elements in a passage reflect both of the above types, i.e. where part of the passage shows *WM* and *RM* in agreement against P7 and P14 while another part has *WM* and P14 agreeing against *RM* and P7.”²⁶³ Bollard gives five examples of this in the text, one of which we have already mentioned: the correspondence of the word for ‘goblet’ and its context:²⁶⁴

- (3) WB: *o orflwch* (WBP, p.11, l.27)
 RB: *o orvlwch eur* (RBP, p.197, l.6)
 P7: *a golwrch o eur* (col. 6)
 P14: *y goluwrch* (p. 184)

This ostensibly illustrates correspondence between the WB and RB in the form of the word *(g)orflwch*, lenited after the preposition *o*, versus the unlenited *gol(u)wrch* in P7 and P14; there is also the qualifying *(o) eur* present in the RB and P7 but omitted in the WB and P14. Among Bollard’s concluding statements is the rather frustrating observation that, “If some of the evidence points towards two recensions, reflected most clearly by *WM* and P7, other evidence indicates that each of the two later manuscripts,

²⁶² Ibid., 370; Thomas 2000a, 20. This is Bollard’s example (f).

²⁶³ Ibid.

²⁶⁴ Ibid. See “*gorulwch*” under “Phonology, Morphology and Syntax” above. This is Bollard’s example (h).

RM and *P14*, show some influence of the other recension.”²⁶⁵ The picture he paints for us is a complicated one with multiple directions of textual influence. On the basis that there are no significant material differences between the extant versions (in that section of the text which they all share), and “. . . lacking evidence to the contrary, it is safest to assume that the differences in the four manuscripts derive from the written history of the tale.”²⁶⁶ This is a fair assumption for it has been observed that each of the extant texts shows signs of having been copied from a written exemplar(s).²⁶⁷

Thomas has taken up the complications Bollard raised in an attempt to shed light on the nature of *Peredur*’s manuscript relatedness. He does not go so far in the end to propose a hard and fast ‘stemma’ of manuscript filiation, but the model of textual transmission he puts forth as a possibility is very reminiscent of one.²⁶⁸ In response to (2) above, Bollard’s example (f) for the agreement between the *WB* and *P14* against the *RB* and *P7*, Thomas illustrates that by viewing the selected phrase from a syntactic perspective rather than from a lexical one, the opposition becomes one of *P14*, the *WB* and the *RB* in agreement against *P7* alone.²⁶⁹ He goes on to show that by considering the phrase in its wider context in each of the manuscripts, the correspondence between the *RB* and *P7* all but disappears, revealing instead a striking similarity between the *WB* and the *RB* against *P7*.²⁷⁰ With regard to (3) above, one of the more “complex” examples that Bollard gives²⁷¹—that concerning the form and context of *gorulwch* as it appears in the texts—Thomas argues that the real similarity lies in the form the word takes (which Mary Williams pointed out over a century ago²⁷²) and not in the qualifying (o) *eur* that might seem to suggest correspondence between *P7* and the *RB*.²⁷³ Thomas goes on to consider the following case:²⁷⁴

- (4) *P7*: *ef a welei gwr gwynllwyd telediw yn eiste ar oben(n)yd a thudet o bali
 amdanaw, ac am y gwr gwisc o bali (col. 10)*

²⁶⁵ *Ibid.*, 371.

²⁶⁶ *Ibid.*, 372.

²⁶⁷ Williams 1909: 23, 33, 38; Goetinck 1975: 304, 311, 313-14, 317; Thomas 2000a: 10-49, esp. 36 ff.; Charles-Edwards 2001: 24, 28; Russell 2003, 65.

²⁶⁸ The stemmata that are to be found on p.19 (Thomas 2000a) do not take into account Thomas’s linguistic analysis which occupies the rest of the chapter. In the end, he proposes only a model for the potential transmission of the text (*ibid.*, 41).

²⁶⁹ Thomas 2000a, 20. The *P7* text is the only one to use the copula construction in this instance where the other three texts employ abnormal sentences with preposed adverbial expressions.

²⁷⁰ *Ibid.*, 20-21.

²⁷¹ Item (h) in Bollard 1979, 370.

²⁷² Williams 1909, 32.

²⁷³ Thomas 2000a, 21. See “*gorulwch*” above under “Phonology, Morphology and Syntax.”

²⁷⁴ *Ibid.*, 21-22. This is presented in Bollard (1979, 371) as item (l).

P14: *yd oed gwr gwynllwyt yn eisted ar obennyd o bali, a gwisc o bali amdanaw* (p. 189)

WB: *yd oed gwr gwynllwyt yn eisted ar obennyd o bali a gwisc o bali ymdanaw* (WBP, p.17, ll.1-2)

RB: *g6elei g6r g[w]ynllwyt telediw yn eisted ar obennyd o bali. a g6isc o bali ymdana6.* (RBP, p.200, ll.25-7)

Both the P7 and RB passages include the elements *telediw* and *(g)welei* which the P14 and WB passages omit. In the place of *(g)welei* with Peredur as subject, the WB and P14 have *yd oed* with the *gwr gwynllwyt* as subject. Thomas reduces the alleged affinity between P7 and the RB down to simple lexical interchange, revealing yet again an affinity between P14, the WB and the RB against P7.²⁷⁵ Only in P7 is there a *tudet o bali* about the *gobennyd*. He attributes this to the intentional or unintentional editing of the text in an early manuscript (his manuscript B) which would have belonged to the same branch of the tradition as do the P14, WB and RB texts.²⁷⁶

Thomas, however, is at pains to explain the particularly puzzling correspondence of a fourth example Bollard gives—the last which he attempts to address.²⁷⁷ The passage in question varies slightly in each text as follows:

(5) WB: ‘*A unben, heb yr Owein, ‘aro. Mi a diosglaf yr arueu.*’ (WBP, p.15, ll.8-9)

RB: *Beth a wney di uelly heb owein* (RBP, 199, l.15)

P7: *Beth a wnei di velly, eb y Gwalchmei.* (col. 8)

P14: “*Arho, hep y Gwalchmei, “mi a diodaf y arueu y am y gwr ytt.*” (p. 187)

These phrases would appear simultaneously to betray affinity between (1) P14 and P7 in their use of ‘Gwalchmei’ against the WB and the RB’s ‘Owein’, and (2) between P7 and the RB against P14 and the WB in their phraseology: the former two with *beth a wnei di velly* and the latter two instead with *arho*. Thomas proposes lexical interchange once again as the culprit behind the substitution of ‘Owein’ in the WB and RB for

²⁷⁵ Ibid., 22.

²⁷⁶ Ibid. This is fundamental to the ‘dynamic model’ he later proposes.

²⁷⁷ Item (i) in Bollard 1979, 371; Thomas 2000a, 23.

‘Gwalchmei’ in P7 and P14.²⁷⁸ Regarding the phrase *beth a wnei di velly*, Thomas notes the P14 scribe’s tendency toward omission and suggests it possible that “arho. beth a wnei di velly” was in P14’s exemplar; later copyists might have chosen either *arho* or *beth a wnei di velly*, but not both, presumably because it would have been redundant.²⁷⁹ If we accept this, then Thomas will have reinvigorated the ‘two recension’ theory, acknowledging that P7 is somewhat further removed from the other three²⁸⁰—a step which is necessary for his subsequent linguistic treatment of the texts.

Thomas’s explanation for the variation in this last sentence in particular has been the object of criticism by Paul Russell.²⁸¹ Russell points out that the exchange of Gwalchmei for Owein extends beyond this one sentence throughout the entire episode and that this sentence may not be significant at all regarding the substitution, be it an error or the conscious decision of a scribe.²⁸² Russell shows that Thomas has in this instance created a “false opposition” since, as it happens, the P7 text exhibits both *beth a wnei di velly* as well as *aro* just two lines later.²⁸³ He proposes that, “One interpretation might be that all the versions except Peniarth 7 have compressed the conversation between Peredur and Gwalchmei/Owein.”²⁸⁴ As it is, the P7 text once again exhibits elements that seem to distinguish it from the other three. Even if Thomas’s explanation on this point falls short of being satisfactory, it would seem that Russell’s clarification strengthens Thomas’s position on the relative independence of the P7 text.²⁸⁵ This is an important trend which Thomas utilises in constructing the stemmata that he suggests may be possible, as well as his dynamic model of the text’s possible transmission.²⁸⁶

Charles-Edwards also noted that there is “greater distance” between the version in P7 and the versions in P14 and the WB, specifically as regards vocabulary, syntax and the order of events.²⁸⁷ He sees “parallelism of sentence structure” in P14 and the WB which the P7 text does not share. Throughout, Charles-Edwards stresses the position of P14 as intermediary, observing that, “In general, Peniarth 14 retains its

²⁷⁸ Thomas 2000a, 23.

²⁷⁹ Ibid.

²⁸⁰ This need not compromise the theory of two recensions. That P7 is more independent means only that the relationship between the WB and RB texts is closer to one another than are the texts in P7 and P14.

²⁸¹ Russell 2003, 70.

²⁸² Ibid.

²⁸³ Ibid., 71.

²⁸⁴ Ibid.

²⁸⁵ Thomas 2000a, 13.

²⁸⁶ Ibid., 19, 41.

²⁸⁷ Charles-Edwards 2001, 27-28.

intermediate position later on [after the encounter between *Peredur* and the maiden in the tent], even though it is usually closer to the White Book.”²⁸⁸ This view considers the extant versions as constituting not two, but three different recensions, the chronological ordering of which begins with the P7 version, then the P14 version as intermediary, and finally the WB (and by implication, the RB) version.²⁸⁹ To consider each of the four extant texts as belonging to one of three recensions illustrates one of Charles-Edwards’s larger arguments, namely that the textual tradition of *Peredur* was ‘fluid’ up to the end of the fourteenth century when it was committed to writing in those patrons’ books the White Book of Rhydderch and the Red Book of Hergest. We take up the concept of ‘fluidity’ and textual transmission in a later section, however it is important here for understanding the relationship of the ‘recensional’ view to the stemmatics approach (which some scholars have taken), specifically as regards the types of textual variation—both conscious modification and unconscious copy errors—which have frustrated the application of strict stemmatics to the text.

Overall, Russell’s criticisms of Thomas (2000) are sound. However, I would add the fact that, instead of underscoring the temporal as well as the geographical dimensions within which the textual transmission of *Peredur* exists, Thomas’s study²⁹⁰ tends to blur the two, with a decidedly heavy focus on geographical classification. After Thomas sets about deconstructing the complexities as previously set out by Bollard, he goes on to apply his linguistic analysis of MW dialects in an attempt to elucidate the interrelatedness among the texts. He fails to emphasise, however, that close to a century separates the early manuscript witnesses, and that in addition to a ‘north-south’ divide, just as important—and indeed intimately related—to the linguistic variation in these texts is the passing of time. Thomas makes up for it slightly in the end by attaching Huws’s dates for the manuscripts to his “Dynamic model” of textual transmission.²⁹¹ He fails to stress, as I think he should have, the conceptual matrix that determines the character of linguistic variation: to assign one or all to geographic regions can be useful (if his methodology is sound and if he is correct in doing so), but this cannot account for all of the variation we see between, say, the RB text and P7. As Rodway has shown,

²⁸⁸ Ibid.

²⁸⁹ Ibid., 28. It is important to note that Charles-Edwards offers this chronology under the assumption that the “highly polished” versions are not earlier than the “rougher” versions, though he acknowledges this as a possibility (ibid.). He also stresses that “The manuscripts represent the recensions; they are not themselves those recensions” (ibid.).

²⁹⁰ Thomas 2000a. In his study on MW dialects, Thomas (1993) was more careful to acknowledge the passing of time as a factor in language variation (1993, 21-22).

²⁹¹ Ibid., 40-41.

linguistic change was pervasive in thirteenth and fourteenth century Wales, at least with regard to its standard literary language.²⁹²

4.2. The Problem with Stemmatology

The difficulty in attempting to derive a stemmatic relationship among the early manuscripts of *Peredur* with its distinctly ‘fluid’ history of textual transmission is summed up nicely by Russell who writes in response to Charles-Edwards (2001):

. . . while some of the variation in fluid texts may be due to deliberate modification, these texts were nevertheless copied and so were also vulnerable to scribal error. In other words, lurking somewhere in these texts may be the kind of copying errors which can give us some indication of stemmatic relationships; the problem, of course, lies in disentangling the two types of variation, arising either from deliberate modification or from scribal error, and in most cases it will prove impossible.²⁹³

In his critique of Thomas (2000), Russell goes on to consider whether stemmatology is appropriate for the texts of *Peredur*, observing that this is the approach “broadly” used by Thomas, and Goetinck before him.²⁹⁴ He contrasts this with the recensional view held by Sioned Davies and Charles-Edwards who see the later recension(s) as representing versions that have been “polished” for the sake of improved performance.²⁹⁵ As Russell acknowledges, however, these texts have been copied from previous exemplars, and therefore it is reasonable to view them as belonging to a stemmatic relationship.²⁹⁶

That the texts are filially related is not generally questioned. The difficulty lies in our process for defining that relationship—the traditional method of common errors has seemingly proven inadequate for dealing with texts with transmission histories as complicated as that of *Peredur*. As Russell observes:

Changes which are introduced to improve performance . . . cannot be used as guides to manuscript relationships in the same way as common errors,

²⁹² Rodway 1998; Rodway 2003.

²⁹³ Russell 2003, 61.

²⁹⁴ Ibid., 65.

²⁹⁵ Ibid. Russell puts Mary Williams (1909) alongside Davies and Charles-Edwards here. However, Williams’s methodology was highly stemmatic in its approach and indeed laid the foundation for Goetinck’s implied stemma over half a century later.

²⁹⁶ Russell 2003, 65.

not least because they are repeatable by different redactors at different times; in other words, while it is perfectly reasonable to suppose that two performers may independently hit upon the same solution to an awkward piece of narrative, it is not regarded as reasonable that two scribes would independently make the same substantive error. Fluid texts are the bane of the classical textual critic . . .²⁹⁷

Thomas attempts to group the texts together based on textual variations that cannot be proven to be monogenetic copying errors, and therefore, cannot reasonably be used as evidence for manuscript relatedness. Russell goes on to critique three of the examples which Thomas gives regarding the textual affinities he identifies among the manuscripts, observing that:

The problem with the stemmata produced by Peter Wynn Thomas (p. 19) is that they look like the product of textual criticism, but they are based on the evidence of fluid texts; the evidence presented on pp. 12-14 contains no evidence of common error but instead plenty of examples of modification of the text.²⁹⁸

One important passage which Russell examines in some detail is the interaction between the dwarf and Cei at Arthur's court. In the P7 text, the dwarf says *Arbenic y mi[l]wyr a blodeu y marchogion* (col. 7). However, when Cei goes to repeat the dwarf's words, he does so incorrectly, saying instead *yn vlodev milvyr a channwyll marchogion* (col. 7). In all of the other versions, Cei's words here correctly mimic those the dwarf said previously. Thomas takes this as indicating independence for the P7 text. Russell, however, points out that, had Thomas considered the greater context within which this dialogue occurs, he would have noticed that the 'incorrect' phraseology—that is *vlodev milvyr a channwyll marchogion*—occurs in both the WB and the RB texts as well, in the words of the dwarfess. Russell suggests that this may be an instance of eye-skip on the part of the P7 scribe, and if this is so:²⁹⁹

. . . the Peniarth 7 text contains a copying error and cannot therefore be the original text, nor can it be the text from which the others derive, since it is very difficult to see how, for example, the White Book text can be extracted from that of Peniarth 7, while the converse can be envisaged by a simple act of eye-skip.

²⁹⁷ Ibid., 65-66.

²⁹⁸ Ibid., 66.

²⁹⁹ Ibid. 68. For the stemmata, see Thomas 2000a, 19.

Russell is most likely correct here, which renders the second of Thomas's stemmata impossible—that which posits P7 as the source for all extant versions. Nevertheless, Thomas has created the path, I believe, for fruitful analysis to be done. There are some important conceptual considerations to take into account, however, if our analysis is to be regarded as sound.

4.3. Conceptual Considerations: The Nature of Variation

The way in which we approach textual variation is crucial if we are to accurately assess its significance, whether to a stemma of manuscript filiation or otherwise. The multifaceted nature of the factors that go into determining the degree of variation among the multiple witnesses of a single text has been schematised by Thomas into what he calls “problem areas” and associated “issues.”³⁰⁰ As he observes, “. . . there is a potentially complex relationship, derived from the possibly divergent treatment of a host of variable features, between an original manuscript and its copy.”³⁰¹ We take up two of Thomas's more microscopic issues here regarding scribes and their practices: (1) “the philosophy of the scribe with respect to his task,” and (2) “the measure of agreement between the dialect of the text to be copied and that of the scribe.”³⁰² The measure of deliberate variation between an exemplar and its copy we shall, in following Thomas, refer to as ‘noise’:

The operation [of textual transmission] is not simply one of mechanical reproduction for, being performed by humans, a degree of adaptation, error, or . . . ‘noise’ may distort the original text. The lower the amount of noise, the more faithful the copyist to his original. The higher the amount of noise, the less faithful the copyist to his original.³⁰³

It is how we assess the nature and significance of noise that concerns us here. We then take up the notion of ‘fluidity’ as it pertains to textual traditions.³⁰⁴

³⁰⁰ Thomas 1993, 18.

³⁰¹ Ibid. 19.

³⁰² Ibid., 20. Thomas includes a third factor, “the medium whereby the original is imparted to the copyist” (ibid.). However, this need not concern us here since it has already been established that all extant copies of *Peredur* derive from written exemplars. See n. 267 above.

³⁰³ Ibid., 19-20.

³⁰⁴ We could very well have included the discussion on orthography in this section as well since, as Russell has demonstrated on more than one occasion, it was a very real consideration for scribes copying exemplars with perhaps more archaic spelling systems.

Scribal Philosophy:

It is perhaps useful to classify scribes based on the philosophy they adopt in executing their craft. Thomas has made distinctions between those scribes who set about rigorously to reproduce their exemplars, archaisms (perhaps even errors) and all—what he calls ‘form-orientated’ scribes—as opposed to those ‘content-orientated’ scribes who may have been more ready to modify the language of an original in order so that the final product be more accessible to its audience.³⁰⁵ The latter, in this sense, is concerned more with the content of the original text while the former with the form it takes. To know the tendencies of a particular scribe in this regard is to know better the relationship between two manuscript texts—between an exemplar and its copy.

As Thomas explains, “If a scribe believed that his main duty was to reproduce faithfully a manuscript letter by letter, a high degree of correspondence might be expected between original and copy.”³⁰⁶ This is an important consideration in assessing the closeness of two or more extant versions of a text. The converse is equally important to consider, namely that, “The content-orientated might, then, have been more prone than the form-orientated to modify the linguistic forms of their originals” and that the approach of those scribes more willing to modify the original, “could have been triggered by tendencies or desires to (a) modernise or archaicise, (b) substitute the forms of a particular dialect for those of another, or (c) a combination of (a) and (b).”³⁰⁷ The difficulty, of course, comes in trying to assess the scribe’s reason(s) for making the changes he does.

Russell refines Thomas’s classification of scribes and their practices into four groups considering instead “what a scribe thought he was doing.”³⁰⁸ They could:³⁰⁹

- (a) copy as faithfully as the physical conditions permit, reproducing exactly the forms of the exemplar;
- (b) copy as faithfully as possible but regularize or modify the orthography (so that we have a faithful representation of the language of the text under a different orthographical veneer);
- (c) copy as faithfully as possible but regularize or modify the orthography, and regularize or modernize or (re-)dialectalize the language;

³⁰⁵ Thomas 1993, 20. Thomas includes a third category which he calls “conscious language modifiers” (ibid.), however, the distinction between this classification and ‘content-orientated’ scribes is not made clear. They are seemingly scribes with philosophies of scribal intervention that lie on a continuum. I consider them together as they both, we may understand, are responsible for the conscious modification of a text during the copying process.

³⁰⁶ Ibid.

³⁰⁷ Ibid., 20-21.

³⁰⁸ Russell 1999, 82.

³⁰⁹ I quote Russell directly (ibid., 83).

(d) full-scale rewriting and modernization of the language of the text.

Russell rightly points out further that a scribe need not adhere to any one of these throughout the copying of a single text, “If a text becomes illegible or incomprehensible He could revert to (a), simple copying, or he could rewrite it totally on the basis of what he did understand, or thought he understood . . .” and that “. . . within one text activities (a), (b), (c), and (d) are not mutually exclusive.”³¹⁰ These are important for assertions like that which Thomas made regarding the RB scribe, Hywel Fychan: namely that we could “characterise him as a low-noise, form-orientated scribe!”³¹¹ While I think it likely that a dedicated, strict, ‘form-orientated’ scribe working under Russell’s activity (a) would have been careful to be consistent, the content-orientated scribe—unconcerned with precise reproduction—more likely varied the nature and extent of the updating, modernisation, an innovation which he saw fit to introduce into his copy, and therefore, ‘content-orientation’ should be viewed as a continuum between low and high levels of textual modification. Russell’s categorisation would seem to acknowledge this.

How, then, might one distinguish between scribal philosophies with only manuscript texts as testimony? Thomas proposes that a high number of corrected errors may be indicative of a scribe who “must have diligently compared their work with their originals”³¹² with the added caveat (which Huws earlier pointed out) that “it must, however, be remembered that scribe and corrector were not necessarily one and the same.”³¹³ I would be wary, however, to assign much significance to the presence of corrected errors. In my view, they all need not suggest that the scribe was correcting for the sake of making his text closer to the original. It is equally the case that some corrections represent instances where the scribe has changed his mind with regard to a word or phrase he has innovated, or else he is correcting for spelling, grammatical or general copying errors that pertain little to his exemplar.

One frequently noted instance³¹⁴ that seems to support Thomas’s view is the WB reading *A phren hir a welei*,³¹⁵ a phrase which otherwise looks to be correct MW. Mary

³¹⁰ Ibid., 83.

³¹¹ Thomas 1993, 43. Although *cf.* Russell’s observation that “. . . except for a few of the ‘super-scribes’, such as Hywel Fychan, scribes cannot be labelled purely and simply as content- or form-orientated; many practical factors will have intervened between their aim and reality, such as legibility of the manuscript, copying conditions, and what they had been told to do” (Russell 1999, 83).

³¹² Ibid., 20.

³¹³ Ibid., n.1.

³¹⁴ Williams 1909, 29; Thomson 1986, xix; Goetinck 1976, 102 n.48.6.

Williams has drawn attention to the *punctum delens* below the *h* in *phren*, indicating it is there in error.³¹⁶ She explains, “Il nous semble que le copiste a écrit instinctivement ‘phren’, forme employée à son époque, et qu’il a effacé ‘h’ parce qu’il avait sous les yeux un manuscrit portant ‘pren’, forme plus ancienne.”³¹⁷ We may understand, then, that if the scribe has indeed expunged *h* here because *a pren* is what was in his exemplar, then this is evidence that the scribe (‘Hand D’) is—in this instance at least—strictly ‘form-orientated’ and concerned to reproduce the form of the word as it appears in the original.³¹⁸ However, this does not appear to have been the case for the majority of MW texts since “. . . there is an accumulation of evidence that Welsh scribes typically seem to have felt little compunction about editing or modernising certain aspects—and particularly orthographic features. . . .” so that the language of most MW texts corresponds to the date of their manuscripts.³¹⁹

Dialect Agreement

Thomas’s analysis goes beyond the philosophy of the scribe in accounting for the amount of noise between a text and its copy. He goes on to consider how dialectal differences between a text and the language of its copyist complicate matters.³²⁰ As he explains:

. . . we may expect that (all other things being equal) the likelihood that a scribe will modify the dialect of a text which he is copying will decrease as the similarity between his dialect and that of the original text increases. However, while similarity between the input dialect and that of the transcriber may be expected to result in minimal dialect interference, dissimilarity between the two varieties does not necessarily imply maximal interference: a form-orientated copyist may be unaffected by matters of dialect.³²¹

³¹⁵ WBP, 48, 1.6.

³¹⁶ Williams *op. cit.*

³¹⁷ Ibid.

³¹⁸ In her note, Goetinck (1976, 102 n.48.6) indicates that Weisgerber (1925, *Zeitschrift für Celtische Philologie* XV: 203) disagreed with Williams on this point. Thomas is also reluctant to assign ‘Hand D’ to one scribal practice or the other (1993, 44).

³¹⁹ Thomas 1993, 20. In his note, Thomas quotes Charles-Edwards who likens the situation for the Welsh law-books to the prose tales, “Linguistically, the laws are not unlike many Middle Welsh prose tales: in spite of the occasional early feature the language as a whole generally accords with the dates of the manuscripts... A fourteenth-century copy of a text thus shows fourteenth century linguistic features... no inhibition prevented updating.” (Ibid., 20, n.2 from Charles-Edwards, T.M. 1989. *The Welsh Laws*. Cardiff: University of Wales Press: 21-22.)

³²⁰ Ibid., 19.

³²¹ Ibid., 21.

Working backward from the extant texts, therefore, in assessing the linguistic closeness of the scribe's spoken dialect and that of the text he is copying is not a straightforward process. Should two texts be linguistically very close, this may be due to the fact that the scribe was decidedly 'form-orientated', and therefore careful not to let any features of his own dialect (where they may have differed from that of the exemplar) find their way into his copy. However, it may also be due to the fact that the language of the text and that of the scribe were linguistically and dialectally very close. For the opposite scenario, where two texts are linguistically varied, then it is appropriate to consider dialectal differences as potentially contributing to the textual variation. However, differences in dialect likely cannot account for all variation, as illustrated by the above discussion on scribal philosophy. In general, as Thomas explains, we may understand that:

In the case of a faithful, constrained, form-orientated copyist working purely in the written medium and copying a text whose linguistic features closely mirrored those of his own speech, the transmission process would be potentially low-noise and we could conclude that it would be highly likely that linguistic features in the extant copy reflect those of its source. But if a copyist were careless, unconstrained, content-orientated, a conscious language modifier, or writing from dictation, the transmission process would be potentially high-noise so that linguistic features attributable to the copyist might well be intermixed with those of the source.³²²

Dialect as a factor in textual variation forms but one piece of the incredibly complex picture we have been considering. In viewing the dynamic process of textual transmission along temporal lines, geographical lines, and contextual lines, we get closer than we have ever been to understanding the nature of the relationship among the *Peredur* manuscripts. How each copyist went about his work with respect to his exemplar, the possible dialect differences between those exemplars and the scribes themselves, as well as considering the movement of the tale southward over the course of a century (or two), are all crucial if any meaning is to be drawn from models of manuscript relatedness that traditionally—in the case of *Peredur*—have relied on stylistic differences for the most part and, more rarely, on inconclusive copy errors.

³²² Ibid., 21.

‘Fluidity’ and Textual Traditions

The variation that Thomas seeks to explain within a textual tradition contributes to the character of that tradition as a whole, which is represented only in part by a text’s extant manuscript witnesses (unless, of course, all are extant). Charles-Edwards provides the right terminology with which to discuss the nature of textual traditions, defined as they are by the type and prevalence of differences between versions.³²³ Charles-Edwards makes the broad distinction between ‘fluid’ textual traditions, to which he assigns *Peredur*, and ‘fixed’ traditions, which more accurately describes texts such as the *Four Branches of the Mabinogi*.³²⁴

Fluidity describes the degree of variation that is to be found between two or more versions of a single text that is not due to normal copying errors, but introduced by the scribe for some other editorial purpose.³²⁵ This is important as it distinguishes the type of variation between texts that helps to define, at least in part, the nature of its transmission and, therefore, its entire textual tradition. Yet again, however, matters are not always so clear-cut as Charles-Edwards points out, “. . . there is not a straight bipolar opposition between fixed texts and fluid texts. Instead there is a chromatic variation, a shading off from extremely fluid to fairly fixed and then . . . to consistently fixed.”³²⁶ Earlier he discusses three types of variation that contribute to the ‘fluid’ character of *Peredur*: lexical variation, syntactical variation, and, more broadly, material differences. From those which he analyses in the opening section (of the P14 and WB texts only), Charles-Edwards notes that, “the variations between these two texts go far beyond the kind of copying errors that are the staple food of the textual critic attempting to establish a stemma,” and also that, “the White Book has the more polished text, and, in particular, the more varied and pointed style.”³²⁷ These comments point generally toward a conscious process of improvement to the texts over time as they are copied.

As already discussed, Charles-Edwards sees the variation between the P14, P7 and WB texts as substantial enough to view them as representing three recensions, with

³²³ Charles-Edwards 2001.

³²⁴ Ibid., 29.

³²⁵ Charles-Edwards implicitly indicates as much in his discussion of the *Brut y Tywysogion*, “The main influence on the development of this text was not the desire of editor-scribes to improve a text for recitation, but ordinary errors of copying as well as the reactions of different translators to the political loyalties of the original Latin text” (ibid.).

³²⁶ Ibid., 30.

³²⁷ Ibid., 26.

the P14 text as intermediary between the other two, although it is generally closer to the WB.³²⁸ Regarding the development of these recensions over time, he goes on to suggest:

. . . the manuscripts in which these successive recensions first saw the light were rougher productions, performers' or reciters' books, and that the persons responsible for the successive polishings of the text were reciters. Where the three manuscripts seem to be versions of the one text, we may explain this as a consequence of textual copying; our versions are revised from earlier written texts. But many of the differences between them were introduced in the interests of more effective performance.³²⁹

After establishing *Peredur* as belonging to a tradition that is characteristically fluid, evident in the high degree of variation in the surviving texts, Charles-Edwards goes on to consider other texts from this perspective, which I will not go into. He draws up a general framework within which to understand the nature of textual transmission and how appropriate it is to compare the traditions of, say, *Peredur* to that of the Welsh laws.

The picture Charles-Edwards creates for us is twofold. With regard specifically to narrative and technical prose, he makes a distinction first between manuscript contexts which he divides into two "tiers": (1) patrons' books that were produced by highly skilled professional scribes, and (2) practitioners' books where the "scribal performance is much less accomplished, the orthography much more wayward."³³⁰ Charles-Edwards ascribes the majority of change which is introduced into variant versions of a text over time to the 'lower' tier, that is, in practitioners' books.³³¹ There appear to have been alternate scenarios, however, and the Iorwerth redaction of the Welsh laws provides a point of contrast. There is little fluidity to be seen among the versions of this text in practitioners' books—such as the Black Book of Chirk—as opposed to the patrons' books. According to Charles-Edwards, such texts may have "acquired an authoritative status among practitioners and were thus less liable to revision."³³² It is to a third classification, however, that he assigns the text of *Peredur*: a tradition in which "a text remains fluid throughout the period illuminated by the

³²⁸ Ibid., 27-28.

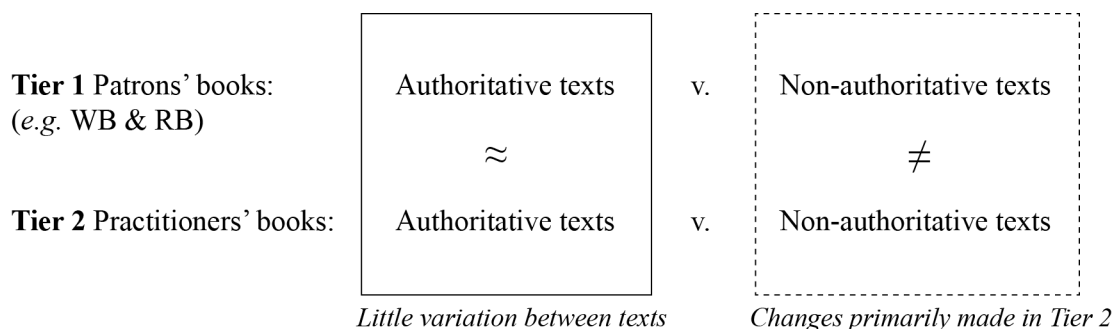
³²⁹ Ibid., 28.

³³⁰ Ibid., 30-31.

³³¹ Ibid., 31. However, earlier Charles-Edwards acknowledges that, "it is not the case, as John Bollard showed, that the text had become fixed by the time it reached the common exemplar of the White and Red Books: further polishing took place in the White Book, and even occasionally in the Red" (ibid., 26).

³³² Ibid., 31.

surviving manuscripts.”³³³ This is a category of text he sees fit to establish based on his observation that “further polishings took place in the White Book, and even occasionally in the Red.”³³⁴ While this may be so, the amount of ‘fluidity’ between these later two versions is comparatively low. To briefly jump ahead, I propose below that these later texts may reflect an early recension, and in light of this, I would suggest that *Peredur* belongs to the former of Charles-Edwards’s classifications, that in which the text achieves a relatively normalised state of ‘fixedness’ in the ‘upper tier’ of patrons’ books, the scribes of which were likely form-orientated and concerned with the accurate reproduction of their exemplars. The framework Charles-Edwards creates for us can broadly be schematised:



The degree of ‘fluidity’ evident in the extant *Peredur* texts shows that the tale did not achieve authoritative status in the lower tier as did other texts, such as the Iorwerth redaction of the laws. Charles-Edwards goes on to make a further classification—what he calls “scholarly traditions”—to which *Brut y Tywysogion* seems to belong. These feature only a single-tier as the text was not subject to constant change by “experts” (chroniclers in this case, as opposed to lawyers or *cyfarwyddiaid*) who, at least with regard to narrative and technical prose, revised and honed the texts in their own books as practitioners. Charles-Edwards explains that, “At the level of the patron’s book, there is no difference between the scribes of *Brut y Tywysogyon* and those of the tales . . . What is crucial is that there is a real difference between textual traditions in which the needs of professional competence and competition were the impulses behind innovation [as with *Peredur*] and those in which they were not [as with *Brut y Tywysogion*].”³³⁵

³³³ Ibid., 39.

³³⁴ Ibid., 26.

³³⁵ Ibid., 37.

Generally, I find that Charles-Edwards's classifications enhance the discussion of manuscript filiation with regard to *Peredur*. Regarding the challenges of applying stemmatics to these texts, Russell points out, "The difficulty is that texts, in their 'fluid' state, are undergoing modification which goes far beyond what a stemmatic textual critic can cope with."³³⁶ In parts of his study of textual traditions, Charles-Edwards sees 'fluidity' as being measurable on a relatively microscopic level: he speaks of "lapses into fluidity" in referring to those sections of text—sometimes only single words—that differ among multiple witnesses.³³⁷ We can, however, speak of this phenomenon from the perspective of the scribe, and indeed perhaps we should. To speak of 'fluidity' in such microscopic terms is to speak of those variations which individual scribes have introduced into their respective versions of a text. The scribe is the one responsible, after all, for innovating—if only by omission—on these points, for whatever reason. That they are 'fluid' is to acknowledge those parts of the text in which the scribes perhaps felt some sense of creative freedom. The quality that makes a textual tradition 'fluid' may be less inherent in the text itself as in the scribes who transmit it and their purpose in doing so. However, feeding into their purpose, no doubt—and perhaps this is where the innate quality of the text becomes significant—would have been the way in which the text was regarded by professionals, audiences, and later, patrons. On this point, Charles-Edward's observation (quoted above) that "... there is a real difference between textual traditions in which the needs of professional competence and competition were the impulses behind innovation and those in which they were not" acknowledges the role of the transcriber (whether a practitioner himself or a professional scribe) in the modification of a text, and also points toward those qualities of the text itself—its status and function—as contributing to the degree of 'fluidity' it may exhibit.

The value in speaking of 'fluidity' at present, I believe, is what it contributes to our understanding of textual traditions as whole units; it is in this regard that the framework laid out by Charles-Edwards is most useful to our understanding of *Peredur*. However we choose to discuss the process and character of textual transmission, it remains the case that over the centuries which saw the manuscript tradition of *Peredur* through from composition to its inclusion in the Red Book of Hergest, various versions—and I think it correct, along with Charles-Edwards to use the term

³³⁶ Russell 2003, 65.

³³⁷ Charles-Edwards 2001, 29-30.

‘recensions’³³⁸—came into being. It is likely that concern for improved performance quality was a contributing factor, as indeed was the changing linguistic landscape that copyists faced both with the passing of time and the movement of the tale southward.

4.4. *Peredur*: A Closer Look

Faced with a text perhaps in a language more archaic than their own, scribes would have had to choose whether to reproduce the archaisms or to modernise. Faced with a text perhaps in a different dialect than their own, scribes would have had to choose whether to reproduce the slightly alien language or else to modify it. Faced with a text perhaps in a language in all ways akin to their own, scribes would have had to choose (implicitly as the case may be) to reproduce the text or—it is not impossible—to archaicise. Any combination of these to any order of magnitude may have been the case at any given stage in the transmission process. The conditions behind the copying of a text, no doubt, also contributed to the manner in which it was reproduced and the types of variation we encounter—that is, whether the aim was “professional competence” or a text that was competitively cutting edge.³³⁹ What is certain is that the conditions were different in every case so that the choices facing the scribe of the P14 *Peredur*, for example, would not have been the same as those facing Hywel Fychan later in the fourteenth century. In this particular instance, the choices facing our scribes would likely have been very different indeed. We must be content with the fact that we will likely never know the nature of *Peredur*’s transmission with anything that approaches certainty. However, there are some very broad indicators that have the potential to guide our understanding in the right direction: the type of book and the text’s manuscript context, the type and purpose of the scribe, the value ascribed to the text, the date of the texts and their manuscripts, the passing of time, the tale’s migration southward, etc. These are all potentially behind those changes made to the text which cannot be considered substantive copying errors, and as such, contribute to the ‘fluidity’ of *Peredur*’s textual tradition. In understanding the nature of these types of variation, however, we may begin again to approach the question of manuscript relatedness—even in the absence of sufficient copy errors to guide us.

³³⁸ Ibid., 28.

³³⁹ Ibid., 37. We might expect a faithful reproduction in the former situation and a more fluid text that exhibits ‘improvements’ in the latter.

There is evidence to maintain the supposition that—if it is appropriate to assign labels—the scribe of the P7 text was to a considerable extent ‘content-orientated’ (I apply the label loosely in light of Russell’s observations as to its limitations³⁴⁰) and, what is more, that what noise is detectable in the language of the text is attributable primarily to the time difference between the P7 copy and its exemplar—that is, there was likely little dialectal disagreement between original and copy and, as discussed above, that the scribe actively modernised the language and orthography of the text in front of him. With regard to the shift in the standard 3. sing. preterite ending, Thomas notes that most likely “–ws was lost historically in the north. . .” in favour of –awd.³⁴¹ Rodway has shown further that (1) this phenomenon was pan-Wales, and (2) it occurred in “dramatic” fashion around c. 1300.³⁴² The nature of this “dramatic” shift remains unclear, but the P7 scribe respected it, updating all but two instances of –ws in his text.³⁴³ This operation of modernisation—which significantly is not limited to the changes in the preterite ending—was a contributing factor to the text’s ‘fluid’ character. It is unlikely that the archaisms in the P7 text are for the most part intentional; were this the case, we can assume our scribe would have used far more instances of –ws and generally been much more thorough in his archaizing process.

Both the P7 *Peredur* text and its manuscript derive from the north, possibly from Gwynedd. It seems unlikely, therefore, that the scribe would have modified the text because of dialectal disagreement between his exemplar and his own spoken Welsh. If my suspicion above regarding the exemplar of the P7 *Peredur* is correct—that is, that the exemplar was ‘y-shy’ and that it was the P7 scribe himself, ‘Hand A’, who was responsible for favouring y in modifying the original orthography—then this would support the claim that any noise in the text is likely unconnected to dialect differences between exemplar and scribe. At least one reason for modifying the text of his exemplar, it seems, was in an effort specifically to modernise the language.³⁴⁴ I would venture to say that the same generally holds true for the P14 text as well. Its text and

³⁴⁰ Russell 1999, 82-83.

³⁴¹ Thomas 1993, 35.

³⁴² Rodway 1998, 78, 85.

³⁴³ I think it safe to assume that there were at one time more instances of the –w(y)s ending in the (now lost) early texts of *Peredur* on the evidence of archaisms in the extant versions pushing its date of composition likely back to the period before –awd had so comprehensively ousted –ws. Note that this older 3. sing. preterite termination is not infrequently found in the WB text which is evidence that the WB exemplar may have pre-dated the P7 text.

³⁴⁴ One cannot focus too narrowly on this as a contributing factor. Equally probable for changes introduced into this version of the text are modifications perceived as improvements, perhaps for performance purposes. The ‘modernisation’ argument is especially clear because the archaisms preserved in the text provide a direct link to a version of the text, no longer extant, from an earlier period.

manuscript, although with much less certainty, has been localised to the north and it exhibits evidence as well of having been copied from an exemplar of more archaic language than would have been contemporary with the P14 scribe himself.

We are in more uncertain territory when we go to discuss the WB text. The far more frequent instances of *-w(y)s*, for example, may indicate that the scribe ‘Hand D’ sought to archaïse his text, perhaps for the purpose of giving it an authoritative presence. However, it is also possible that he was closely following an exemplar that exhibited a mix of linguistic and dialectal features, perhaps from the transitional phase before *-w(y)s* was so thoroughly replaced by *-awd*. On the sum of other evidence, I believe the latter is the more likely, which may suggest that its exemplar was written before the P7 and P14 texts (see the example below).³⁴⁵ What complicates matters here³⁴⁶ is that this linguistically mixed exemplar, which would have been older than the exclusively northern P7 and P14 texts, appears to have exhibited both northern and southern features.³⁴⁷ This opens up the possibility that the tale of *Peredur* began its movement southward before the P7 and P14 texts were written, and by extension, that the tale remained popular in the north as well as in the south, at least until our extant witnesses were written.³⁴⁸

With regard to a single linguistic variable, then, *-w(y)s* v. *-awd*, we must immediately grapple with two different, but related, contexts for variation: (1) the passing of time, and (2) the tale’s geographical movement southward. I think it likely that the WB scribe closely followed his original, and that the problematic linguistic features of the text were already present in the exemplar; the scribe of that text seems to have been more ready to modify his original, updating elements of the text that he felt, perhaps, were not disrespectful to the original: eliminating *(-j-)*, and much less thoroughly it seems, substituting *(-t-)* for *(-th-)*. Unfortunately, we cannot know the extent of the modification that went into the exemplar of the WB text.³⁴⁹

³⁴⁵ This is supported by the instance of *a phren* in the WB with the *h* marked for expunction (see “Scribal Philosophy” under “Conceptual Considerations: The Nature of Variation” above). If *a pren* was in the WB *Peredur*’s exemplar, then this should probably be considered older than the P7 reading *a ffrenn* (col. 41) which correctly shows spirantisation.

³⁴⁶ That is, if we accept that the WB scribe ‘Hand D’ was form-orientated, copying perhaps along the lines of Russell’s activity (b): copying faithfully, but regularising orthography only.

³⁴⁷ It will be remembered that the WB text of *Peredur* demonstrates 2% *(-j-)*, 78% *(-th-)*, 64% *(-awd)*, and because these statistics conform to none of Thomas’s dialect groups, he was led to classify it as a “problem text”.

³⁴⁸ One must consider those indicators of dialect differences carefully, however, because as Russell has shown (1999, 96), they may be misleading and pertain rather to other variables, such as orthography systems.

³⁴⁹ Was it here, for instance, where Thurneysen’s section III was first added to the tale?

There may be further evidence that the WB scribe ‘Hand D’ was form-orientated as he copied the *Peredur* text, at least regarding the language of his original; it is likely he was updating its orthography. Thomas lists eight “problem texts”,³⁵⁰ five of which come from the WB: *YBH*, *Peredur*, *PKM*, *KO*, and *Owein*; of these, ‘Hand D’ was responsible for *Peredur*, *PKM*, *Owein*, and parts of *KO*. *Owein* is distinct from the other four in that it exhibits a much higher instance of (-j-) than the others as well as a higher instance of (-th-). There is also a high level of variation in the frequency of *-awd* versus *-w(y)s* in those texts attributable to ‘Hand D’. The linguistic variation among these texts, despite their appearing together in same manuscript, seems in large part due to this one scribe. I take this as evidence that in compiling the WB, ‘Hand D’ adopted a fairly strict ‘form-orientated’ philosophy when it came to copying the original texts to be included in the compendium. I think it safe to assume that the language reflected in these texts matches that of his originals, including any dialect markers. Only a close orthographical analysis of all the texts can reveal what might be gleaned from the system adopted by the WB scribe ‘Hand D’.

This does not preclude other possibilities, however. For example, regarding the ‘problematic’ nature of the scores for ‘Hand D’, Thomas supposes that his three linguistic variables may have been in a state of transition in his spoken Welsh, and that, “If so, the scores . . . may reflect a mid-Wales transition phase, perhaps in the dialect of northern Cardiganshire.”³⁵¹ This would certainly fit what we know of the WB’s provenance. However, it seems to me that if this were the case, we might expect the ‘problematic’ scores at least to correspond with one another, yet this is not the case. So too, it is not outside the realm of possibility that he was operating with the intent to update *-w(y)s* to *-awd*, although if this were the case, we must conclude that he did so in a highly inconsistent fashion. In my mind, it is safest, rather, to accept the former: that ‘Hand D’ was primarily ‘form-orientated’, most likely regularising orthography but respecting the original language, and that he had before him a text of *Peredur* that was already linguistically mixed and which pre-dated the texts of P7 and P14.³⁵²

³⁵⁰ Thomas 1993, 40.

³⁵¹ Ibid., 44.

³⁵² Thomas (ibid.) seems less certain as quite how to interpret the statistics for the texts in ‘Hand D’ of the WB. In addition to the contention that his exemplars were already “linguistically mixed”—which assumes he was operating under a form-orientated philosophy—Thomas suggests that, “It is also possible that ‘Hand D’ was a content-orientated scribe who was prone to modify the language of his originals.” The series of questions which Thomas goes on to ask betrays his implicit doubt as to the latter. The highly varied statistics for the texts in ‘Hand D’ has led me to accept the former, and indeed simpler, explanation.

It has been argued that Hywel Fychan's exemplar for the RB *Peredur* was the same text used by 'Hand D' for the WB, especially for the later sections of the tale.³⁵³ Thomas has acknowledged Hywel Fychan's tendency to operate under a form-orientated scribal philosophy, respecting the language of the exemplars he was using.³⁵⁴ We can reasonably surmise, therefore, that the text as it exists in the WB and the RB reflects the versions of the text as it appeared in their exemplars. A simple example illustrating this is the previously mentioned case of *gyhyrdwys* v. *gyhyrdawd*. I give it in its wider context so that in addition we might compare the preterites of *bwrw*, which occur twice in the following passage (emphasis mine):³⁵⁵

P7: “. . . ac a **gyhyrdws** o'y wyr, mi a'y lledeis oll.” Ni bu hwy no hynny ev kywira. Ymwan a orugant. A Phered(ur) a **vwryawd** y marchauc hwnnw ac erchi nawd i P(er)ed(ur) a oruc. “Ti a geffy nawd,” eb yntev, “gan rodi dy gret ohonot ar uynet y lys Arth(ur) a menegi i Arth(ur) y may myuy a'th **uyreawd** yr anryd(ed) i Arth(ur). (col. 9)

P14: “. . . ac a **gyhyrdawd** a mi, mi a'e lledeis.” Ac ar hynny, ymwan a orugant. Ac ny bu hir eu hymwan. Peredur a'e **bwryawd** yn wysc y benn y'r llawr. A nawd a erchis y marchawc. “Ti a geffy nawd,” hep y Peredur, “gan dy gret uynet lys Arthur y uynegi y mae myui a'th **uwryawd** di yr anryded a gwasaneth y Arthur. . .” (p. 188)

WB: ‘. . . ac a **gyhyrdwys** a mi o wr idaw, mi a'e lledeis.’ Ny bu hwy no hynny, ymwan a orugant ac ny bu bell y buant, Peredur a'e **byrywys** hyny uu dros pedrein y varch y'r llawr. Nawd a erchis y marchawc. ‘Nawd a gehy,’ heb y Peredur, ‘gan dy lw ar vynet y lys Arthur a menegi y Arthur mae mi a'th **vyryawd** yr enryded a gwassanaeth idaw. . .’ (WBP, 16, ll.6-14)

RB: ac a **gehyrd6ys** a mi yn wyr ida6 mi ae lledeis. Ny bu h6y y ryngtunt no hynny ymwan a orugant. Ac ny bu hir yny **vyrya6d** pered(ur) ef dros pedrein y varch yr lla6r. Na6d a erchis y marcha6c ida6. na6d a geffy heb y p(er)edur). gan rodi dy l6 ar vynet y lys arth(ur). a menegi y arthur mae mi ath **vyrywys** yr enryded a g6assanaeth ida6 ef. (RBP, 200, ll.6-12)

The verb *gyhyrdws* in P7 is one of only two instances of the *-w(y)s* preterite ending in that text. I suspect that the *-w(y)s* ending was in the P7 scribe's exemplar and that he

³⁵³ Thomas (2000, 37) assigns the sections of the WB and RB texts which share a common exemplar to be from col. 141 of the WB onward. Goetinck assigns their similarity to col. 145 onward (1976, xxvi).

³⁵⁴ Thomas 1999, 43, 45. Russell acknowledges this implicitly in his observation that, “. . . except for a few of the ‘super-scribes’, such as Hywel Fychan, scribes cannot be labelled purely and simply as content-or form-orientated . . .” (1999, 83). With regard to *Culhwch ac Olwen*, however, Simon Rodway suggests that Hywel Fychan or the scribe of his exemplar “adapted his text to suit his audience” and “regularly modernized the language of the text” (2005, 24, 30).

³⁵⁵ See “Sing. 3. preterite ending: *-w(y)s* v. *-awd*” in “Phonology, Morphology and Syntax” above.

merely failed to update this verb form in his copy. The P14 scribe, however, has updated to *-awd*, which we would expect given the date of the manuscript.³⁵⁶ Both the WB and the RB texts, however, retain the termination *-wys* despite the comparatively late dates of their manuscripts. The most likely explanation is that the scribes ‘Hand D’ and Hywel Fychan sought carefully to copy the texts in front of them letter for letter. This particular excerpt is from the section of the tale for which, as Thomas has argued, the WB and RB had separate exemplars.³⁵⁷ The instances of *bwrw* are illustrative on this point: the first instance in the WB has the *-wys* termination while its analogue in the RB has *-awd*; the second instance in the WB, however, has the *-awd* termination while its RB analogue has *-wys*. If Rodway is correct, and *-w(y)s* should perhaps be regarded as out of place in mid to late fourteenth-century standard MW,³⁵⁸ then these instances of the older form were likely in the WB and RB’s independent exemplars which our strict, ‘form-orientated’ scribes have reproduced. That fact that the occurrence of *-wys* in each does not correspond to that in the other codex perhaps supports Thomas’s view that the WB and RB were using different exemplars for this section of the text.³⁵⁹ That both the P7 and P14 texts exhibit *-awd* in both instances of *bwrw* suggests to me that their scribes saw fit to modernise the *-w(y)s* endings that were likely in their exemplars, an editorial act that aligns them with Thomas’s more invasive category: content-orientation.

This all supports the likelihood that the now lost written exemplar(s) for the WB and RB versions of *Peredur* were older codices than are P7 and P14. If we accept this, then it stands to reason that the two ‘recensions’ of the tale existed side-by-side at least as early as the P7 text, and likely for at least a generation before this—that is, in the second half of the thirteenth century. It may therefore be misleading to see an ‘early’ versus a ‘late’ recension: perhaps it would be best instead to view the ‘recensional’ divide along geographical lines, the WB and RB version of the text reflecting the tale’s development as it moved southward at an early stage. We can only speculate on this point, but this raises some interesting questions: If the version of the text as it is preserved in the later patrons’ books represents a version of the tale that is earlier than the P7 and P14 texts, and if we accept that the P7 and P14 scribes more actively modified the text of their originals, how certain can we be that the P7 and P14

³⁵⁶ Rodway 1998, 85.

³⁵⁷ Thomas 2000a, 36 ff., esp. 41.

³⁵⁸ Rodway 1998, 85.

³⁵⁹ Thomas, *op. cit.*

‘recension’ reflects the earlier of the two? It is possible, at least, that the tale began its migration southward at an early stage, likely subject to some revision, but that this early version of the tale is essentially what we have preserved in the WB and the RB via their common—and likely early—exemplar, while conversely, the tale as it remained in the north underwent changes long after the WB and RB exemplars had been committed to writing. Whether or not this is the likeliest scenario, however, is far from certain. With recourse to Charles-Edward’s discussion of ‘fluidity’, we would do well to acknowledge, as he does, that the extant texts of *Peredur* exhibit progressive ‘polishings’ corresponding loosely to the chronological ordering of the manuscripts: the version of the text in the WB and RB is more ‘polished’ than the rougher versions in P7 and P14.³⁶⁰ Charles-Edwards observes that:

Unless we are content to suppose that an earlier highly polished version was successively replaced by rougher versions, we must suppose that the sequence was as follows: the Peniarth 7 version is the oldest recension; Peniarth 14 is intermediate; and the White Book is the latest recension.³⁶¹

However, this need not be so. If we assume that the scribes of the so-called ‘later’ recension—the extant texts of which were composed in mid- and south Wales (the WB and RB respectively)—were unaware or otherwise uninfluenced by the northern texts, then it is easy to see how the two ‘recensions’ may have followed paths of development independent of one another, and that this, perhaps, is what accounts for the disparity in the level of ‘polished-ness’. I cannot here argue these points conclusively, but I hope to have shown that the situation for *Peredur* cannot be reduced to a linear path of development with regard to any single variable.

What has emerged from the scholarly discourse on the interrelatedness among the texts is an increased awareness of the complexity of the situation. To illustrate this level of complexity afresh in light of some of the above considerations, let us examine the following section of text. I have set in bold the relevant textual elements for discussion. Gwalchmei is chastising Cei for his treatment of Peredur at Arthur’s court. Unbeknownst to Gwalchmei, Peredur has just defeated the knight with the goblet:

P7: *Os i vwrw a oruc y marchauc idaw, **breint** marchauc da a vyd arnaw. Os y lad a oruc, **yr anglot hevyt, val kynt**, a ffechawt y dyn fol hwnnw yn a(n)gwanec. A myui a af y wybot pa damwein **yw’r eidaw**.* (col. 8)

³⁶⁰ Charles-Edwards 2001, 26.

³⁶¹ Ibid., 28.

P14: *Ac os y uwrw a wnaethbwyd idaw, eirif gwr mwyn a uyd arnaw. Ac o llas, breint gwr mwyn a uyd arnaw ac aglot tragywydawl y Arthur a'e wyr, a'e bechawt ynteu arnam ninheu oll. A myui a af y edrych y'r weirglawd³⁶² pa beth ysyd yno. (p. 187)*

WB: *Ac vn o deu ar deryw, ae uwrw ae lad. Os y uwrw ryderyw, eiryf gwr mwyn a uyd arnaw gan y marchawc ac aglot tragywydawl y Arthur a'e vilwyr. Os y lad a deryw, yr aglot val kynt a gertha, a'e bechawt arnat titheu yn achwanec. Ac ny chattwyf i vy wyneb onyt af i y wybot py gyfranc a deryw idaw. (WPB, 14-15, ll.28-4)*

RB: *Ac un o deu a der6 ida6 ae lad ae v6r6. os y v6r6 a der6 yr marcha6c. [ei]rif g6r m6yn or llys a vyd arna6 gan y marcha6c. ac aglot dragywyda6l y arthur ae vilwyr. Os y lad a der6 yr aglot a gerda val kynt. Ae pecha6t arna6 ynteu. yn ychwannec. a llyma vy ffyd yd af i. y wybot py gyfranc y6 yr eida6 ef. (RBP, 199, ll.7-12)*

The first and most apparent observation to be made is the difference in length between the excerpts from P7 and P14 as opposed to those from the WB and the RB. There is text in the later versions that is absent in P7 and P14. We cannot know for sure at what stage in the transmission of the tale these bits of text were added, but we should probably regard them as attempts to ‘polish’ it, perhaps for performance purposes.³⁶³ It is not difficult to see, for instance, that the additional phrase *Ac vn o deu ar deryw, ae uwrw ae lad* (to quote the WB), which occurs almost identically in the RB, would help guide a listener through the block of text to follow. The subtle addition of *gan y marcha6c* in the phrase *eiryf gwr mwyn a uyd arnaw*,³⁶⁴ present in both the WB and the RB, specifies exactly who will perceive whom as a *gwr mwyn*: in the case of the WB, the knight will perceive Peredur to be a nobleman (unless we understand *marchawc* to be Peredur himself, which is not indicated by the context in the WB). This is less explicit in the earlier texts, but as regards P7 and P14, it seems that the *knight*—and not Peredur—is the one whom Gwalchmei is referring to when he says *breint gwr mwyn a uyd arnaw* (to quote the P14 text). The RB scribe, or the scribe of its exemplar, seems to have understood this, and in addition to *gan y marcha6c*, he has added *yr* (ModW *i'r* ‘to the’) *marcha6c* in the phrase *os y v6r6 a der6 yr marcha6c* which seems to refer to Peredur. Although he generally keeps to the version of the text as it appears in the WB, by understanding *marcha6c* to be Peredur himself, and not his foe, the RB corrects that

³⁶² *y edrych y'r weirglawd* (lit. ‘to look to the meadow’) looks to have been transposed.

³⁶³ As Charles-Edwards (2001, 28) has suggested.

³⁶⁴ *breint gwr mwyn a uyd arnaw* in the corresponding sentence in P14, but note that the same construction with *eirif* occurs in the preceding sentence.

which the WB scribe seems to have misunderstood so that ‘who-is-who’ in the RB matches P7 and P14. The line *eirif gwr mwyn a uyd arnaw gan y marchawc* ‘the knight will perceive him to be a nobleman’ therefore makes better sense in the RB where ‘the knight’ is Peredur and ‘him’ refers to the unnamed knight; this is opposed to the WB reading where ‘the knight’ is presumably the unnamed knight and ‘him’ refers to Peredur. In the context of the tale as a whole, however, it does not follow that Peredur should at this stage be called a *marchawc*, so it would seem that at some point in the tale’s written history, before the WB and RB but after P7 and P14, a scribe (or scribes) misunderstood the context of the narrative. Somewhere in the path of development leading to the RB, an attempt has been made to clarify exactly who is who by relying on context. Charles-Edwards, in citing Bollard’s previous observation, is therefore correct to acknowledge that “further polishing took place in the White Book, and even occasionally in the Red.”³⁶⁵

Significant also is the incidence of *yw’r eiddo (ef)* (to give the ModW) present only in the P7 text and the RB. This need not be difficult to explain, however. The P14 and WB texts may have each innovated on this point, if, indeed, *yw’r eiddo (ef)* was in both of their exemplars; or—it is not impossible—both the P7 scribe and Hywel Fychan of the RB arrived independently at the same phraseology in this instance. The latter supposes that perhaps *yw’r eiddo (ef)* was not in the exemplars they were copying. What to make of *breint* and the repetition in the phraseology *eirif / breint gwr mwyn a uyd arnaw* in the P14 text deserves a closer look. The P7 text includes the reading *breint*, but is unique with regard to what follows, *marchauc da a uyd arnaw*. This is clearly akin to the corresponding lines in the other versions. The P14 scribe substitutes *eirif* for *breint* (assuming *breint* to have been in the exemplar) in the first case—that is, *os y uwrw*—but in the second, *o llas*, he repeats the exact same line, this time with *breint* instead of *eirif*. I suspect that the P14 scribe, or the scribe of its immediate exemplar, recopied the same line in error, using the correct reading of *breint* in the second instance. It is interesting that the other three versions, including the P7 text—rather than make the same mistake, which is blatantly redundant—read only *yr a(n)glot . . . val kynt*. Perhaps this is what the P14 scribe meant to write, his eye having skipped back to *breint* in his exemplar. We will likely never know for sure. This example illustrates another point. The occurrence of *breint* in both the P7 and P14 texts may be indicative of their being closely related. The simultaneous correspondence of the term

³⁶⁵ Charles-Edwards 2001, 26.

eirif in P14, the WB and the RB, on the other hand, supports Charles-Edwards's position on P14 as representative of a recension intermediate between P7 and the WB. Affinity among the later three texts is also evidenced by the phrase *ac aglot tragywydawl y Arthur a'e (vil)wyr* which is absent in the P7 text. This occurs in the same position in the WB and RB texts—after *os y uwrw*. In P14, however, it is listed as a consequence *o llas* 'if he is killed'. I think it likely that *ac aglot . . . (vil)wyr* was moved in the later versions of the text in an effort to balance out the two sentences. We can view the two 'if' clauses in the following components (I leave out the RB reading since it matches the order in the WB):

- P14:** *Ac os y uwrw . . . :* (1) *eirif gwr mwyn a uyd arnaw.*
Ac o llas: (1) *breint gwr mwyn a uyd arnaw*
(2) ***ac aglot tragywydawl y Arthur a'e wyr,***
(3) *a'e bechawt ynteu arnam ninheu oll.*
- WB:** *Os y uwrw ryderyw:* (1) *eiryf gwr mwyn a uyd arnaw gan y marchawc*
(2) ***ac aglot tragywydawl y Arthur a'e vilwyr.***
- Os y lad a deryw:* (1) *yr aglot val kynt a gertha*
(2) *a'e bechawt arnat titheu yn achwanec.*

In the later versions, Gwalchmei lists two repercussions for each outcome as opposed to the unbalanced three for *o llas* and one for *os y uwrw* in P14.

The final observation I wish to make is regarding the general lack of consensus as to whose *pechawt* 'sin' Gwalchmei speaks of and 'upon whom' it will be—should Peredur be killed:

- P7:** *a ffechawt y dyn fol hwnnw yn a(n)gwanec.*
'and [there will be] the sin of [killing] that foolish man in addition.'
- P14:** *a'e bechawt ynteu arnam ninheu oll.*
'and his sin upon us all.'
- WB:** *a'e bechawt arnat titheu yn achwanec.*
'and his sin upon you in addition.'
- RB:** *Ae pecha6t arna6 ynteu. yn ychwannec.*
'and his sin upon him [the knight?] in addition.'

It is 'his sin' in the later three texts, but not in P7. The phrase 'in addition' is present in all but P14. As whole units, each phrase is unique. Not much can be said regarding these

variants, but the differences in this *pechawt* demonstrate that the versions of *Peredur* that have come down to us were subject, at least in part, to the level of understanding that the scribes had of the narrative material they were copying and no doubt also, in part, to their occasional creative flares.

We can say, very generally, that the scribes of the two earliest extant versions of *Peredur* were rendering updated copies, consciously modifying the text as they saw fit. To put this in the framework as set out by Charles-Edwards, the P7 and P14 manuscripts occupy a space somewhere between the lower-status practitioners' books of 'Tier 2' and the patrons' books of 'Tier 1'; these codices themselves were not the practitioners' books. Their reasons for making the modifications they did are not explicit, but an effort at least to modernise the orthography seems likely. All of the texts exhibit progressive 'polishings' as well which become apparent when the WB and RB texts are contrasted against the P7 and P14 versions, although as has been pointed out, even the RB text shows signs of having been 'improved'. These observations may implicitly be obvious, but it is only recently that scholars have provided the terminology, and—in the case of orthography—the means with which to treat more precisely these qualities of the *Peredur* texts and their transmission.

4.5. Back to Hierarchy

In light of the fact that a stemmatic relationship cannot reasonably be established at present, I seek instead to discuss more generally the hierarchical relationship among the extant texts, which I believe is not without value. In constructing his model of textual transmission, Thomas takes into account lexical, syntactic, and 'material' differences (to use Charles-Edwards's classifications of the types of variation), but goes further to consider potential dialect markers.³⁶⁶ As Russell has pointed out, however, Thomas has not *proven* the relationship among the texts.³⁶⁷ His analysis is helpful, however, in guiding us in the right direction. We must first broaden our scope in considering possible models of filiation.

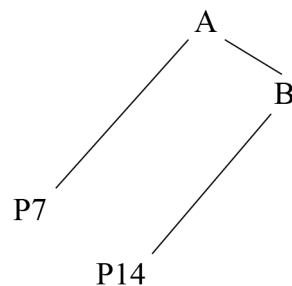
In light of Russell's criticism, it is not likely that the P7 text was the source for any of the extant versions.³⁶⁸ Goetinck and Bollard have argued, against Mary

³⁶⁶ Thomas 2000a, 19, 41.

³⁶⁷ Russell 2003, 65-66.

³⁶⁸ Ibid., 68.

Williams,³⁶⁹ that the P7 and P14 texts do not derive from a common exemplar.³⁷⁰ The affinity that Williams saw between the two texts, however, is significant. Nothing probably attests to the closeness of these two versions more closely than the same instance of dittography in *dywet dywet* (col. 7 of P7; p. 186 of P14). To my knowledge, this has not previously been discussed in the scholarship on *Peredur*. Dittography is not monogenetic and therefore does not prove that one was copied from the other or that they were copied from the same exemplar. Given their otherwise well-attested closeness, however, and in light of this new evidence, I would venture to propose instead one degree of removal between the P7 and P14 texts. That is—in following Goetinck and Bollard on this point—if A is the source of P7, and B is the source of P14, then A may very well be the source of B:



The lexical, syntactic and ‘material’ differences that lay behind Thomas’s stemma 1 support such a relationship.³⁷¹

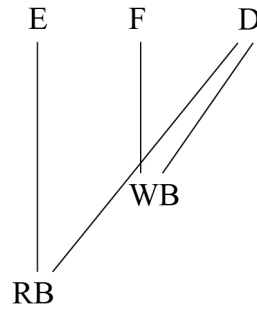
As mentioned above (under “(g)oruc, (g)orugant” in “Phonology, Morphology and Syntax”), Thomas has persuasively argued for a common exemplar to the WB and RB texts for that section of the tale corresponding to *c.* col. 141 of the WB onward; the two likely had independent exemplars for the opening section of the tale.³⁷² Although this has yet to be proven, based as it is on circumstantial textual and linguistic differences, the model that this implies would look something like the following, where E and F represent the exemplars for the opening section of the text, and D is the common exemplar that the WB and RB share for the second section:

³⁶⁹ Williams 1909, 38.

³⁷⁰ Bollard 1979, 369; Goetinck 1975, 314-15.

³⁷¹ Thomas 2000a, 19.

³⁷² *Ibid.*, 36-41, esp. 41.



I need not go into Thomas's complicated argument of different dialect markers here, but one frequently noted piece of textual evidence that attests the closeness of the WB and RB texts (which Thomas does not discuss) is relevant: the case of *hyt* as a substantive copy error for *byt*³⁷³ in both the WB and RB texts. As Bollard explains, "It would seem that both scribes either copied a mistake from the same exemplar or misread an unclear *b* as *h*. Unfortunately, P7 has a gap at this point and we thus have no check against the readings of *RM* and *WM*."³⁷⁴ We should probably view this error as monogenetic, which allows us to deduce that either the RB was copied from the WB here (the opposite cannot be true, obviously, because of the date of the manuscripts) or that they were copied from a common exemplar—at least in this section of the tale. The differences that remain between the two texts, even in this section of the tale, suggest that the latter is the most probable scenario, especially if we accept that 'Hand D' and Hywel Fychan were faithfully copying their exemplars which I think is likely.³⁷⁵ If we are on the right track in supposing this far, it remains to try and establish the relationship between the two 'sides' of this model. That is, we must consider the ways in which A and B are related to D, E and F. (Thomas proposes a common exemplar, C, to E and F (his D and DD)—the exemplars of the WB and RB for the opening section—mainly to account for the high level of dialectal correspondence between the two, save the tendency in E toward <eu> in the stem of the 3. sing. pret. of *dyuot* (*deuth*), and in F, a tendency toward <oe> (*doeth*). I include C in this position, though it is not strictly necessary.) The likeliest possibilities to my mind would therefore include the following:³⁷⁶

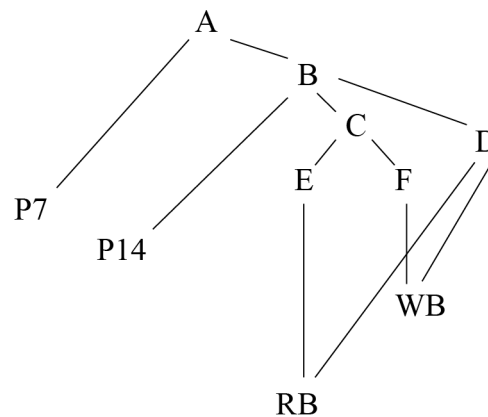
³⁷³ *pyt* in WBP, 43, l.5. For the RB instance, see RBP, 221, l.8.

³⁷⁴ Bollard 1979, 368.

³⁷⁵ It will be remembered that Hywel Fychan, the main scribe of the RB, did have access to the WB at some point. See the description of "Oxford, Jesus College 111, the Red Book of Hergest" in "The Manuscript Witnesses" above.

³⁷⁶ What follow are not the only possibilities, however. As I note, it cannot be proven that C is necessary in this position, and as Thomas acknowledges (2000a, 40), one or the other of what are here labeled E and F are not essential, and there many have been intervening manuscripts between D and the WB. I would add the possibility for intervening manuscripts between D and the RB as well.

Stemma 1: A modified version of Thomas's 'Dynamic Model'



The stemmatic relationship implied by this model is essentially that which Thomas proposes but with two important modifications.³⁷⁷ The first modification acknowledges that P7 cannot be the sources of the other versions.³⁷⁸ The second acknowledges, as I have argued above, that the WB and RB texts are for the most part faithful reproductions of texts that pre-date the P7 and P14 texts. Note that D is the common exemplar to the section of the WB and RB texts that begins *c.* col. 141 in the WB. This is not the only possible relationship between the two 'sides' of the model, however.

Thomas suggests that B must necessarily be the source of D (his Ch) and of C. His evidence for supposing that D is derived from B comes solely from a series of tags in direct speech which are present in the RB and in P7, but are omitted in P14 and in the WB. He suggests that they were present in B and were transmitted to D but not to P14. Subsequently, they were not transmitted into the WB, but managed to find their way into the RB.³⁷⁹ This is possible, but even Thomas acknowledges that the P14 text is prone to omission,³⁸⁰ and in any case, tags are common enough so that it is not difficult to suppose that they could be easily added or omitted independently by different scribes. Therefore, B need not necessarily be the source of D. The evidence that Thomas takes as pointing toward B as the source of C is likewise based on so-called 'fluid' textual

³⁷⁷ Thomas 2000a, 41.

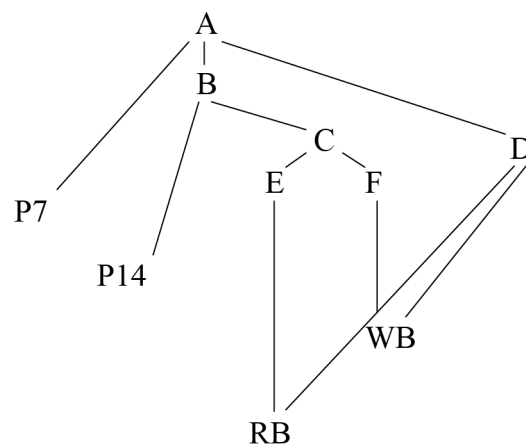
³⁷⁸ Note that Thomas acknowledges that the model he proposes (*ibid.*, 41) accounts for only one of two possible relationships between P7 and P14 (*ibid.*, 40). These two relationships are represented in the earlier stemmata he puts forth before applying his linguistic treatment to the texts (*ibid.* 19). The second of his two stemmata reflects what I suspect is the correct relationship between P7 and P14, that which I have reproduced here in Stemma 1.

³⁷⁹ *Ibid.*, 17-19, 41.

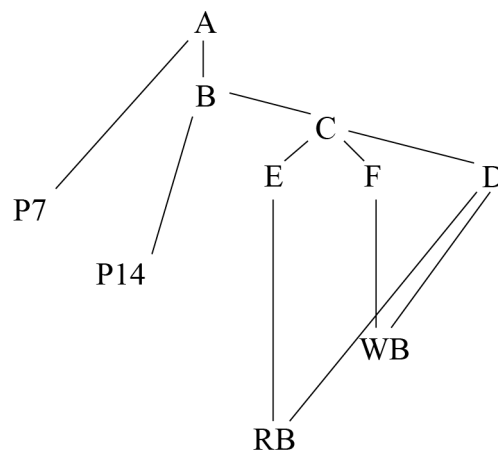
³⁸⁰ *Ibid.*, 23.

elements that could potentially arise independently in different versions of the text without presupposing any stemmatic influence between them. There is no reason, therefore, that C must derive from B. With this broadening of scope comes a number of further possible stemmatic models of textual filiation. The following seven models are, to my mind, plausible—though there is no evidence that unequivocally proves any single model to be the ‘correct’ one.

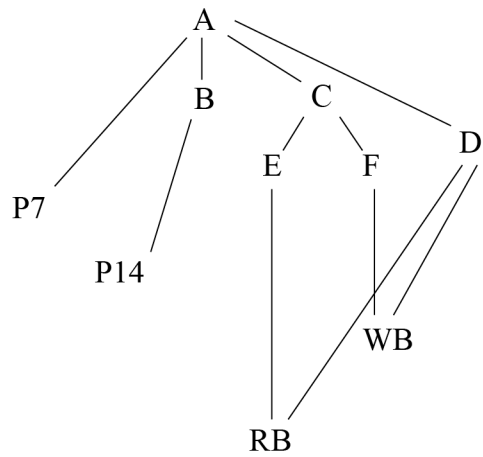
Stemma 2: A as the source of D



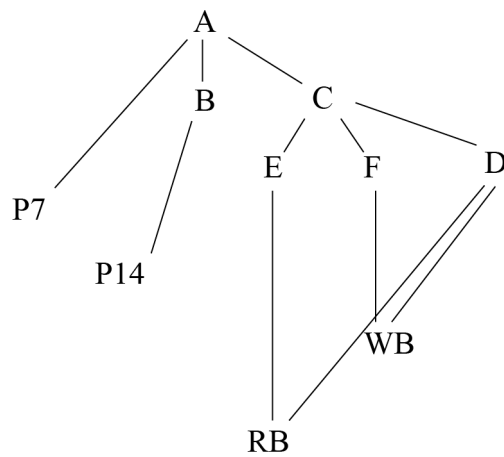
Stemma 3: C as the source of D



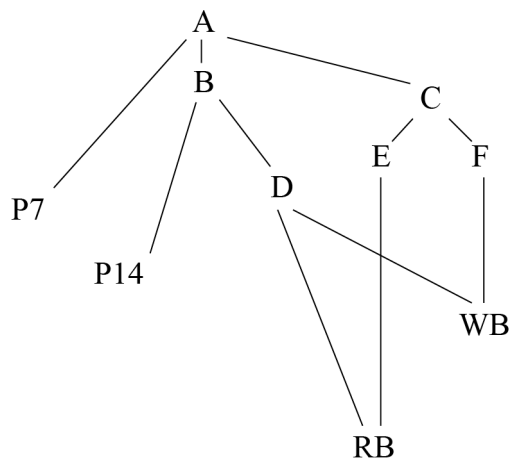
Stemma 4: A as the source of C and D



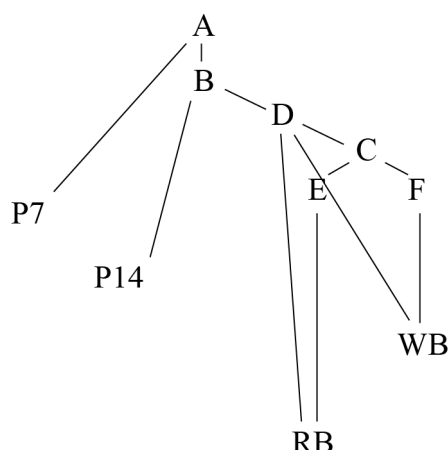
Stemma 5: A as the source of C, and C as the source of D



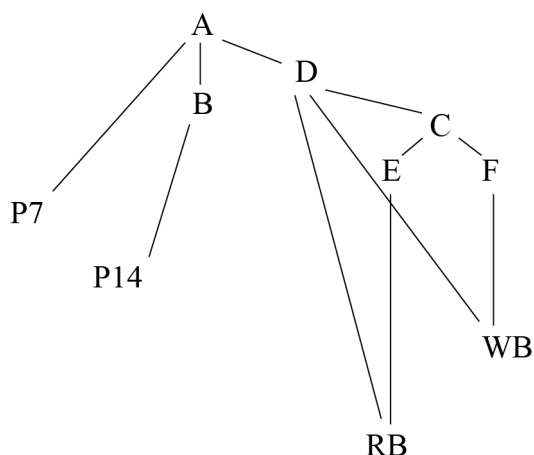
Stemma 6: A as the source of C, and B as the source of D



Stemma 7: D as the source of C



Stemma 8: A as the source of D, and D as the source of C



Finally, mention should be made of Mary Williams's proposition that the first part section of the tale was likely the most popular in oral form, and that this section in the WB and RB may have been written by the scribes from memory. She arrives at this conclusion in an attempt to explain the degree of textual difference between the two in the first part of the tale but their convergence later on.³⁸¹ Rather, I think it safer to suppose that 'Hand D' and Hywel Fychan had before them a different exemplar for this section of the tale, quite possibly, as Thomas suggests, because their common exemplar—my D, Thomas's Ch—was incomplete and missing the opening section.³⁸²

³⁸¹ Williams 1909, 30.

³⁸² Thomas 2000a, 38-39.

The point in presenting these various stemmata has been to demonstrate that, as a result of the difficulties in applying traditional methods of textual criticism to *Peredur*, we must be content with the fact that, at present, we cannot know for sure which stemma best reflects the interrelatedness of the four earliest texts. Nevertheless, it is still valid to see the extant versions as constituents of two (or three) recensions. Perhaps we should not—in light of the fact that we cannot—go any further than to recognise the likely relationship that exists between the P7 and P14 texts on the one hand, as I have attempted to do above, and the more complicated relationship between the WB and RB texts on the other.

5. The Date of *Peredur*

When we speak of the ‘date’ of *Peredur*, it is important to understand first what is meant by the term. What does it mean, after all, to date a text that may have had its origins in oral form? At some point, the tale was committed to writing in manuscripts that are no longer extant. And finally, there are those versions of the tale in manuscripts that have survived through to the present day. Various dates have been proposed for the so-called ‘composition’ of *Peredur*,³⁸³ but this terminology is problematic, for it does not distinguish between ‘oral’ composition and the beginning of the tale’s written history. We can hardly call transcription “composition,” and the first scribes to physically write down the text were merely transcribing a tale that had likely been circulating in oral format for several generations at least. The types of evidence available to us highlight the importance of this distinction: orthographical and linguistic evidence can reasonably take us no further than the period of the text’s written history, while internal evidence—societal and historical context information, stylistics, etc.—may point considerably further into the past. I am here concerned with the date of the oral text’s transcription, that is, the beginning of *Peredur*’s written history. We may start by establishing as best we can the *terminus post quem* and *terminus ante quem* for the text’s original transcription.

Stephen Knight has suggested a *terminus post quem* of not “much later than about 1150” for the version of *Peredur* as it exists in P7 based on his postcolonial treatment of the text, which takes into account the cultural interaction between the Welsh and the Norman French in Anglo-Norman Wales.³⁸⁴ Knight acknowledges that the “author” of *Peredur* was familiar with “the structure of the single-hero adventure pattern of French romance literature . . . in terms of behaviour, setting, accoutrements . . .” and stresses the importance of the beginning of section II, the ‘Empress’ episode, as evidence suggesting that the author was familiar with this ‘single-hero’ narrative structure.³⁸⁵ However, as Knight goes on to point out, “. . . there is no clear evidence for a single-hero romance existing in French before the second half of the twelfth century, which makes Goetinck’s date of ‘soon after 1135’ (1975: 39) seem a little early.”³⁸⁶ It should be noted that Knight feels justified in assigning such an early date to the Welsh

³⁸³ For a good overview of the dates that have been proposed over the years, see Breeze 2003, 59-61.

³⁸⁴ Knight 2000, esp. 144.

³⁸⁵ Ibid., 143.

³⁸⁶ Ibid.

text because of his belief that a version of *Peredur* akin to P7 may have been the source of Chrétien's *Perceval*.³⁸⁷ If he is correct, this means that *Peredur* would have existed in writing some time before its French counterpart was composed—perhaps in the 1180s.³⁸⁸ As this point is far from certain,³⁸⁹ it is safest at this stage only to accept his *terminus post quem* of 1150 for the earliest written version of the text.³⁹⁰ There are reasons that support a mid to late-twelfth century date, however, that go beyond Knight's postcolonial critique.

Morfydd Owen has considered the Anglo-Norman characteristics of the tale, many of which have long been recognised.³⁹¹ Titles of respect, such as *ymherodr* 'emperor' and *iarll* 'earl',³⁹² are not typically found in the poetry of the *Gogynfeirdd* nor in the native tales, but they abound in the *rhamantau*: these are the figures who own the courts which *Peredur* visits.³⁹³ As Owen observes, "In *realpolitik* terms of the period, the persons associated with ruling the Anglo-Norman Welsh Marches owned the courts," meaning that *Peredur* traverses lands and visits courts that are characteristically Anglo-Norman.³⁹⁴ Moreover, the image of the castle in a valley, sometimes near water, and surrounded by a court is a *topos* that obtains in all three of the *rhamantau*.³⁹⁵ According to Owen, the first *iarllaethau* 'earldoms' of the Welsh Marches were established by the end of the eleventh century, and that within a hundred years, castles associated with these earldoms came to incorporate a fortress, a court and halls—as they are frequently described in the tales³⁹⁶—so that ". . . by the end of the twelfth century,

³⁸⁷ Ibid. According to Knight, "The prologue to *Perceval* indicates that Chrétien was given a certain book as a source by his patron, Philippe of Flanders, and there is no good reason to doubt this statement. It is perfectly possible that the *Peredur* itself in its Peniarth 7 version translated was that source . . ." (ibid. 143). Bromwich (1978, 490) would seem to share this view, on which see below.

³⁸⁸ Ibid.

³⁸⁹ Knight believes that section III of the text was added after the original text had been composed, "after the experience of having read, or heard, Chrétien's *Perceval*" (ibid.). He acknowledges, however, that this is only a possibility (ibid., 142-43).

³⁹⁰ Cf. Rodway's comment (1995, 42 n.110) that, "Stephen Knight gives a *terminus post quem* of c. 1150 . . . but it could be considerably later."

³⁹¹ Owen 2000. Owen lists much of the important scholarship that has been published on these aspects (ibid., 92).

³⁹² Owen points out that *iarll* originally comes from the Norse *jarl*, perhaps via Old English (2000, 93). Regarding the use of *iarll* in *Peredur*, "It is possible also that some faint recollection of a Northumbrian earldom with its center in York is responsible for the mention of Efrog Iarll's earldom found in the first sentence of *Peredur*" ["Y mae'n bosibl hefyd mai rhyw frithgof am iarllaeth Northumbria gyda chanolfan yng Nghaerefrog sydd yn cyfrif am y sôn am iarllaeth Efrog Iarll a geir ym mrawddeg gyntaf *Peredur*"] (ibid.).

³⁹³ Ibid., 93.

³⁹⁴ Ibid: "Yn nhermau *realpolitik* yr oes, y personél a gysylltir â rheolaeth Eingl-Normanaid y Mers biau'r llysoedd."

³⁹⁵ Ibid., 95.

³⁹⁶ See the following example from the P7 text (col. 10): *A Phered(ur) a doeth i goet mawr anyal ac yn ystlys y coet yd oed llynn. Ar tv arall y'r llyn(n) yd oed llys a chaer vawr delediwn yn y chylch. . . . A mynet*

Wales was the land of castles.”³⁹⁷ The landscape in *Peredur*, it would seem, belongs in a mid to late twelfth-century Anglo-Norman context.

Two further aspects deserving mention concern (1) the names *Peredur* and *Perceval*, and (2) the Welsh tale’s probable Cistercian origins. First, in her *Trioedd Ynys Prydein*, Rachel Bromwich argued that the French name ‘Perceval’ is a “loose approximation” for the Welsh ‘Peredur’ based on the fact that the name ‘Peredur’ is attested in Welsh poetry dating as far back as perhaps the sixth or seventh centuries, while ‘Perceval’ is attested only once before Chrétien: it appears in a verse by the troubadour Rigaut de Barbezieux some time before 1160.³⁹⁸ This implies that Chrétien’s source for his Grail romance was a written version of *Peredur*, which therefore would have dated to before the composition *Perceval* in the 1180s. Secondly, regarding the transition from Old to Middle Welsh, Rodway cites “contact with the Old French orthography of the Normans” as a factor contributing to the change, and that:

. . . the most likely environment in which this would have occurred was that of the scriptoria of the new family of Norman-sponsored Cistercian abbeys, built in the wake of the founding of Tintern in 1131 and Whitland in 1140 and quickly adopted by the native princes.³⁹⁹

Contextually, this environment would fit the composition of *Peredur* nicely. With a mid twelfth-century *terminus post quem* for the written composition of our text, let us see what mileage we can get out of the evidence as it pertains to the opposite end of our time frame.

Strictly speaking, the date of the earliest extant manuscript text serves as the safest *terminus ante quem*;⁴⁰⁰ in the case of *Peredur*, this is the P7 text, c. 1300.⁴⁰¹ However, this was almost certainly copied from a lost original. Working backward, and relying primarily on orthographical and linguistic evidence, we are left to try and

a oruc P(er)ed(ur) y’r llys a phan daw y’r nevad, yd oed y gwr gwyn(n)llwyt yn eiste ar oben(n)ydd pali a ffrifdan mawr yn llosgi rac i vron. [‘And Peredur came to a large, desolate forest and to one side of the forest there was a lake. On the other side of the lake there was a court with a great, handsome fortress surrounding it. . . . And Peredur went to the court and as he comes to the hall, the grey-haired man was sitting on a brocaded silk pillow with a big, excellent fire burning before him.’]

³⁹⁷ Owen 2000, 96: “. . . erbyn diwedd y ddeuddegfed ganrif gwlad y cestyll oedd Cymru.”

³⁹⁸ Bromwich 1978, 490, n.1. Bromwich notes that, “. . . *Perceval* seems to have been an unfamiliar name to the French redactors of the romances, judging from their clumsy attempts to analyse it” (ibid., 490).

³⁹⁹ Rodway 2005, 38.

⁴⁰⁰ This is perhaps obvious, but it remains an important starting point. In his study of the 3. sing. pret. endings, Rodway makes clear the frustrating reality that, “The only fact that can be established with any degree of certainty in the case of [the majority of MW prose] texts is the date of the earliest extant manuscript in which they appear (on the basis of palaeographic evidence), which gives a *terminus ante quem* for the work” (1998, 72).

⁴⁰¹ Huws (2000b, 5) has noted that a pre-1282 date for P7 is not impossible. See “NLW, MS Peniarth 7” under “The Manuscript Witnesses” above.

determine as far as possible the date of the exemplar for the text. The information available to us, as I hope to have shown above, points toward an exemplar that was ‘y-shy’ and that contained several features which would have been considered archaic by the time P7 was compiled. I have already commented on the characteristically similar relationship between the *Brut Dingestow* and the P7 *Peredur* to their respective exemplars.⁴⁰² I therefore see no reason, orthographically or linguistically, to push the date of P7’s source text back further than the exemplar of the *Brut Dingestow*. NLW MS 5266B, which contains the *Brut Dingestow*, dates to the second half of the thirteenth century.⁴⁰³ A date in the first half of the thirteenth century therefore seems reasonable for P7 *Peredur*’s written exemplar. If this is correct, then we may push back the date before which *Peredur* must have been written by half a century or so, from 1300 to c. 1250.⁴⁰⁴ It should be remembered, however, that the exemplar to the P7 text likely had its own written exemplar with a written history that extended back potentially as far as our *terminus post quem* of c. 1150, and there is much evidence that supports an earlier date.

Overall, I think we are on safe ground to consider a time frame of c. 1150 to 1250 for the original written composition of *Peredur*. We must acknowledge, however, that the tale may have existed in oral form long before even our *terminus post quem* of c. 1150, which is an attempt to measure only the text’s written history. There have been attempts, however, to date the written text with more precision. As Breeze indicates, “. . . the latest opinion would tend to locate the romances to about 1200,” which he takes as corroborating his date of the text based on the mention of *melineu gwynt* ‘windmills’.⁴⁰⁵ This date looks to fit the time frame I have here proposed. It should be noted, however, that there is no hard and fast proof for a c. 1200 date. Even Breeze’s comment that the reference to windmills, “rules out a dating before [about 1200]” is not necessarily the case.⁴⁰⁶ He himself recognises that, “After 1200, documentary references to [windmills] proliferate; by the fourteenth century [that is, by the time of our earliest manuscript texts of *Peredur*] there were hundreds of them . . .”⁴⁰⁷ It is plausible that the one

⁴⁰² See “The Value of Orthography” under “Orthography” above.

⁴⁰³ Huws 2000a, 58.

⁴⁰⁴ I am not suggesting that *Peredur* was first committed to writing c. 1250. I think it likely that the tale was written down long before this. I give the date 1250 merely as the upper limit of the time frame that we must logically consider based on the evidence that is currently available to us. At present, it cannot be proven that *Peredur* was written down before this.

⁴⁰⁵ Breeze 2003, 61.

⁴⁰⁶ Ibid.

⁴⁰⁷ Ibid.

mention of *melineu gwynt* in the text was added as a descriptive embellishment long after its original composition. While a date of *c.* 1200 cannot be ruled out, neither can any in the 100-year range that I have proposed. In my mind, it is to the period *c.* 1150 to 1250 that *Peredur* belongs, and it seems a date toward the beginning of that time frame is likely.

6. Edited Texts and Translations

As mentioned in the introduction, my aim has been to reproduce these texts faithfully as they occur in the manuscripts with as little editorial intervention as possible. I have sought to correct those aspects of language that would generally be accepted as incorrect with the likeliest alternative reading. I leave unchanged most instances of orthographical variants (e.g. *cledev*, *cledyf*), instances of non-mutation (e.g. *a tranoeth*), and phonetic representations of what could possibly have been spoken (e.g. *eiste* ‘to sit’). I correct those cases where I consider there to be an error (e.g. *dyffr[y]nn*). I offer readings from other versions in those instances of obvious omission or where the manuscripts were illegible. In all cases—and in the P7 text in particular—I have freely corrected the scribe’s word divisions by (1) separating letter clusters that constitute more than one word (e.g. *hynymgaffwyf* ‘until I encounter’), and (2) bringing together what appear in the manuscript to be separate words but which we should, in fact, read only as one (e.g. *dryc ar verthv* ‘to lament’). Likewise, I have found the haphazard use of punctuation, including inconsistent capitalization, more of hindrance than an aid in making sense of the text. For this reason I have not endeavoured to reproduce the majority of the punctuation marks as they appear in the manuscripts.⁴⁰⁸

Letters in italics represent those that were not entirely visible upon my viewing the physical manuscripts. The italicised readings I provide are primarily those offered by J. Gwenogvryn Evans in his diplomatic transcription⁴⁰⁹ except where indicated otherwise. Letters in parentheses represent expansions of what is abbreviated in the manuscripts. I have expanded all such abbreviations. Sections of text that appear in square brackets are my additions. In a few of the more complicated instances, I provide a note as to why I provide the readings that I do. Those alterations to the text that are not additions—whether letter for letter exchanges or else deletions—I indicate with a note.

In the translations, I give proper names in their unmutated forms as they most frequently appear in the Welsh. Regarding the ordering of the texts, I have chosen to present the P14 fragment first because it contains the opening section of the tale. It should be remembered, however, that the P7 text is preserved in the older manuscript.

⁴⁰⁸ I feel justified further in doing this after coming across Denholm-Young’s observation, “Medieval scribes used the point, virgula, and inverted semicolon [*punctus cum virgula*] so indiscriminately that it is normally a waste of time to reproduce their efforts in modern transcripts” (1964, 77).

⁴⁰⁹ Evans 1973, 286-312.

Peredur vab Efwrawc

The NLW, MS Peniarth 14 Version

[180¹]

Efracw yarll bieuoed yarlleth yn y Gogled, a seith meib a oed idaw. Ac
nyt o'e gyuoeth yd ymborthei ef yn bennaf, namyn o dwrmeinieint ac
ymladeu a ryueloed. Ac yn y diwed, y llas ef a'e chwe meip. A'r seithuet
map a oed idaw. Ac nyt oed oet ydaw gyrchu brwydyr, ac ysef oed y
henw Pe

¹ Note that the manuscript is paginated as opposed to foliated. *Peredur* begins at the bottom of page 180 and comprises the next five folios—also the last folios of the MS.

[180 Trans.]

Earl Efracg held an earldom in the North, and he had seven sons. And not from his land did he maintain himself chiefly, but from tournaments and combats and wars. And in the end, he and his six sons were killed. And he had a seventh son. But he was not of age to go to battle, and Peredur was his name.

[181]

redur. A gwreic bwyllawc a oed uam ydaw. A medylaw a oruc am y map a'e gyfuoeth a chyrchu ynyalwch a oruc a'e map, a dyuot o'r kyfuanned y'r diffeith. Ac ny duc nep y gyt a hi namyn dynyon diwala llesc ny wydynt dim y wrth ryueloed ac ymladeu nac y wrth ueirch nac arueu. A fforest a oed agos udunt, ac y'r fforest beunydyd aei y map y chware ac y daflu blaen ysgyron. A diwyrnawt y gweles kadw o eiuyr a oed o'e uam, a dwy ewic a oed agos udunt. Sef a oruc Peredur gyrru y geiuyr y mewn a'r ewiged gyt ac wynt o'e wrhydri a'e uilwryaeth. A duyot a oruc at y uam a dywedut, "Uy mam," hep ef, "peth ryued a weleis i yn y fforest. Dwy o'th eiuyr a golles eu kyn rac pellet yr pan gollasant, a mi a'e gyrrais wynt y mewn y gyt a'r lleill, ac yd oedynt gwedy mynet gwylldinep yndunt. A mi a geueis gystec yn eu gyrru y mewn y gyt a'r lleill." Mynet a wnaethbwyt y edrych a oed wir hynny. A ryued uu gan bawp o'r a'e gweles. A diwyrnawt wynt a welynt tri marchawc yn kerdet fford a oed gan ystlys y fforest. Ac ysef y gwyr oedynt Gwalchmei ap Gwyar, a Gweir ap Gwestyl, ac Ywein ap Uryen. A Gwalchmei a oed yn kadw ol yn ymlit y marchawc a rannasei yr aualeu yn llys Arthur. "Vy

[181 Trans.]

And his mother was a wise woman. And she thought about her son and his realm and she made for the wasteland with her son, and came from the inhabited regions to the wilderness. And she did not bring anyone with her except for contented, feeble men who knew nothing of wars and combats nor of horses and arms. And there was a forest close to them, and the boy would go every day to the forest to play and to throw sharp sticks. And one day he saw a herd of goats that were his mother's, and there were two hinds close to them. Peredur drove the goats inside and the hinds with them through his courage and his strength. And he came to his mother and said, "Mother,"² he said, "I saw a strange thing in the forest. Two of your goats lost their horns because of the length of time since they lost [their way], and I drove them inside with the others, and they had gone wild."³ And I had trouble driving them inside with the others." They went⁴ to see if that was true. And everyone who saw it found it amazing. And one day they could see three knights taking a path that was beside the forest. And the men were Gwalchmei son of Gwyar, and Gweir son of Gwestyl, and Owein son of Urien. And Gwalchmei was bringing up the rear in pursuit of the knight who had shared out the apples in Arthur's court. "Mother,"

² Lit. 'My mother'

³ Lit. 'and they were after wildness going into them'. Cf. the WB reading (WBP, 8, 1.3), *dwyl o'rh eifwr gwedy ryuynet gwylltineb yndunt . . .* 'two of your goats who have gone wild . . .' (lit. 'who wildness has gone into them').

⁴ The verb (g)wnaethbwyt is in the past impersonal, which in the absence of a subject would give the literal translation, 'Going was done . . .' Where it makes the most sense in English, I have endeavoured in the translation to provide a subject for impersonal verbs.

[182]

mam,” hep y Peredur, “pa beth yw y rei rackaw?” “Engylyon, vy map,” hep hi. “Minheu a af yn engyl y gyt ac wyntw.” A dyuot a oruc Peredur y’r fford. A gouyn a oruc⁵ idaw, “A weleisti uarchawc yn kerdet y fford honn?” “Ni wnn i,” hep y Peredur, “beth yw marchawc.” “Y ryw beth wyf i,” hep y Gwalchmei. “Pei dywetut ti ymi yr hynn a ouynnaf yt, minheu a dywedwn yt yr hynn a ouynny ditheu.” “Dywedaf,” hep ynteu. “Beth yw hwnn?” hep y Peredur wrth y kyfrwy. “Kyfrwy,” hep y Gwalchmei. A gouyn a oruc Peredur henw pob peth ac a ellit ac ef. A Gwalchmei a’e mynegis idaw. “Dos ragot,” hep y Peredur. “Mi a weleis y ryw dyn a ofuynny. A minheu a af y’th ol di yn uarchawc.” Dyuot a oruc Peredur yn yd oed y uam. “Uy mam,” hep ef,⁶ “nyt engylyon oed y rei gynneu namynn marchogyon.” Ac yna y llewygawd y uam. Ac yna yd aeth Peredur yn yd oed keffyleu a gywedei⁷ gynnud ac a gywedei bwyt a llynn udunt o’r kyuanned y’r diffeith. A’r keffyl kryfuaf a weles a gymyrth. Ac yn lle kyfrwy, y rodes panyorec, ac o wdyn anwardut yr hynn a welsei y *gan*⁸ Walchmei. A dyuot yn yd oed y uam yna, a datlewygu y uam yna. “Je, arglwyd,” hep hi, “ae kychwyn a uyn di?” “Je,” hep ynteu. “Aro y gennyf i eirieu kynghor yt.” “Dywet ar urys,” hep ynteu, “a mi a’e harhoaf.” “Dos ragot,” hep hi, “lys Arthur. Yno y mae goreu y gwyr a dewraf.

⁵ Gwalchmei is presumably the subject here. Cf. the WB reading, ‘Dywet, eneit,’ heb yr Owein, ‘a weleisti . . .’ (WBP, 8, l.20). Note that in the P7 and P14 versions of the tale, Gwalchmei is substituted regularly for Owein in this role.

⁶ *ef* is written above the line.

⁷ *yn yd* written before *a gywedei* in the MS with *puncta delentia* underlining it indicating expunction.

⁸ *y gan* illegible in the MS. I supply Gwenogvryn Evans’s reading here.

[182 Trans.]

said Peredur, “what are those over there?” “Angels, my son,” she said. “I will go as an angel with them.” And Peredur came to the path. And [Gwalchmei] asked him, “Did you see a knight taking this path?” “I do not know,” said Peredur, “what a knight is.” “The same thing I am,” said Gwalchmei. “If you would tell me what I ask you, I will tell you what you yourself ask.” “I will,” said he. “What is this?” said Peredur regarding the saddle. “A saddle,” said Gwalchmei. And Peredur asked the name of each item and what could be done with it. And Gwalchmei revealed it to him. “Go ahead,” said Peredur. “I saw the sort of man you are asking about. And I will follow you as a knight.” Peredur came to where his mother was. “Mother,” he said, “those just now were not angels, but knights.” And then his mother fainted. And then Peredur went to where horses were that carried firewood and that carried food and drink for them from the inhabited regions to the wilderness. And he took the strongest horse that he saw. And in place of a saddle, he put a pack-saddle, and from twigs he imitated that which he had seen with Gwalchmei. And then he came to where his mother was, and then his mother awoke from her faint. “Well, lord,” she said, “do you wish to set out?” “Yes,” said he. “Wait for my words of counsel for you.” “Speak quickly,” said he, “and I will wait for them.” “Go ahead,” she said, “to Arthur’s court. It is there that the men are noblest and most brave.

[183]

Yn y gwelych eglwys, kan dy bader wrthi. O gwely bwyt a diawt, kymer ef o byd reit yt wrthaw ony [bo] o wybod a daeoni y rod[i]⁹ yt. O chlywy diasbat, dos wrthi ac yn enwedic diasbat¹⁰ gwreic. O gwely dlws tec, kymer ef, a dyro ditheu y arall yr kanu da ytt. O gwely wreic dec, gordercha hi. Gwell gwr y'th wna kyn [n]y'th uynho." Yna y kychwynnawd Peredur ymeith a dyrneit ganthaw o aflacheu blaenllym. Dwy nos a deudyd y bu¹¹ yn kerdet ynyalwch a diffeith hep na bwyt na diawt. Ac ef a doeth y goet mawr. Ac yn y koet y gwelei lannerch, ac yn y llannerch y gwelei bebyll. Ac ef a gant y bader wrthaw yn rith eglwys. A pharth a drws y pebyll y doeth. Ac ef a welei yn emyl y drws kadeir eureit; a morwyn wynepdelediw¹² yn eisted yn [y] gadeir; a ractal eur am y thal a mein gwerthuawr yndaw; a modrwy eururas ar y llaw. Disgynnu a oruc Peredur a dyuot y mewn. Llawen uu y uorwyn wrthaw a chyuarch gwell ydaw. Ac ar dal y bebyll, y gwelei bwrdd a dwy gostrel yn llawn o win a dwy dorth o uara gwyn a golwythyon o gic meluoch. "Vy mam," hep ef, "a erchis ymi o gwelwn bwyt a diawt y gymryt." "Dos ditheu y'r bwrdd unben," hep hi, "a gwroesso Duw wrthyt." Y'r bwrdd yd aeth Peredur. A'r neill hanner o'r

⁹ *yrod* in the MS.

¹⁰ *diasbap* in the MS.

¹¹ *buant* in the MS, with *-ant* crossed out.

¹² Cf. the WB reading (WBP, 10, 1.12) *morwyn wineu telediw* 'beautiful, auburn-haired maiden'.

[183 Trans.]

Where you see a church, recite your Our Father to it. If you see food and drink, take it if you are in need of it, if there is no one courteous and generous to give it to you. If you hear a scream, go toward it and especially a woman's scream. If you see a fair jewel, take it, and yourself give it to another so that you be praised. If you see a fair woman, make love to her.¹³ It will make you a better man though she may not desire you." Then Peredur set forth and a handful of sharp-pointed darts with him. For two nights and two days he was traveling the wasteland and wilderness with neither food nor drink. And he came to a great forest. And in the forest he could see a glade, and in the glade he could see a pavilion. And he recited his Our Father to it as if it were a church. And he came toward the entrance of the pavilion. And near the entrance he could see a golden chair; and a pretty-faced maiden sitting in the chair; and a frontlet of gold about her forehead with a valuable stone in it; and a thick, gold ring on her hand. Peredur dismounted and came inside. The maiden welcomed him and greeted him. And at the end of the pavilion, he could see a table and two bottles full of wine and two loaves of white bread and portions¹⁴ of sucking pigs. "My mother," he said, "begged me, if I should see food and drink, to take it." "Go to the table, lord," she said, "and God's welcome to you." Peredur went to the table. And Peredur took one half of the

¹³ *gordercha hi* 'have wrongful sex with her' may simply mean 'court her' or 'woo her'.

¹⁴ *golwythyon* is traditionally translated 'chops'. This meaning, however, is too narrow since the word derives from the Welsh *go-* + *llwyth* 'load', i.e. the contents of a cauldron given to an individual (Charles-Edwards et al. 2000, 331 n.60).

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bwynt a'r llyn a gymyrth Peredur a'r llall a adawd yng kyueir y uorwyn. A phan daruu ydaw uuwyta, dyuot a oruc yn yd oed y uorwyn a dywedut, "Vy mam a erchis ymi," hep ef, "kymryt tlws tec yn y gwelwn." "Nyt myui, eneit, a'e gwaraun¹⁵ yti," hep yr unbennes. Y uodrwy a gymyrth Peredur ac ystwnng ar benn y lin a oruc a rodi cussan idi a mynet ymeith. Ac yn ol hynny, y doeth marchawc bieuuod y pebyll a gwelet ol y march yn y drws. "Pwy a uu yma gwedy myui?" "Dyn eres a uu yma," hep hi a dywedut oll ual yd oed. "A uu ef gennyti?" hep ef. "Na uu, myn uying kret," hep hi. "Myn uying kret," hep ynteu, "ny'th gredaf. Ac yny ymgaffwyf i ac euo y dial uying kewilid, ny cheffy ditheu dwy nos yn un ty." Ac yna y kyfuodes Syberw y Llannerch ac yd aeth y ymgeissiaw ac ef. Ynteu Beredur a gerdawd racdaw parth a llys Arthur. A chyn y dyuot ef y'r llys, y doeth y marchawc arall y'r llys. A modrwy eururas a rodasei hwnnw y dyn yn y porth yr daly y uarch tra adoed ynteu y mewn yn yd oed Arthur a Gwenhwyuar ac enniuer. A'r marchawc a gymyrth y goluwrch o law Wenhwyuar ac ef a uwryawd llyn¹⁶ am y hwynep a'e bronnoll. Ac ef a rodes idi bonclust ac a dyuawt wrthi yn uchel, "Osit a uynho amwyn y goluwrch hwnn a myui a dial sarhaet Gwenhwyuar, doet y'm ol y'r weirglawd a mi a'e har-

¹⁵ *gwaraunn* in the MS.

¹⁶ *llyn* written in the left margin, but indicated to follow *a uwryawd*.

[184 Trans.]

food and the drink and the other he left for¹⁷ the maiden. And when he had eaten, he came to where the maiden was and said, “My mother asked me,” he said, “to take a fair jewel where I should see it.” “It is not I, friend, who will refuse it to you,” said the lady. Peredur took the ring and went down on his knee and gave her a kiss and set out. After that, [the] knight who owned the pavilion came and saw the horse’s tracks in the entrance. “Who was here after myself?” “An astonishing man was here,” she said and told everything as it was. “Was he [having sex] with you?” he said. “He was not, by my faith,” she said. “By my faith,” said he, “I do not believe you. And until I encounter him to avenge my shame, you shall not get two nights in the same house.” And then Syberw¹⁸ of the Glade rose and went in search of him. Peredur, however, journeyed onward toward Arthur’s court. And before he came to the court, this¹⁹ other knight came to the court. And that one had given a thick, gold ring to a man at the gate to hold his horse while he himself had gone inside to where Arthur was with Gwenhwyfar and a host. And the knight took the goblet from Gwenhwyfar’s hand and he threw [the] drink over her face and her breast. And he gave her a box on the ear and said to her loudly, “Should there be anyone who may desire to fight me for this goblet and avenge the insult to Gwenhwyfar, let him come after me to the meadow and I shall await him

¹⁷ *yng kyueir* can mean ‘for’ or ‘opposite’.

¹⁸ *syberw* is an adjective that means ‘proud’ with both positive and negative connotations. Because this is indicated in other versions to be his name, I leave it untranslated in English.

¹⁹ Lit. ‘the’. The definite article here is interesting in that it may suggest the scribe understood this knight to be Syberw of the Glade. However, because in other versions of the text this knight remains anonymous and is not to be understood as Syberw, I translate the definite article here colloquially as ‘this’.

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hoaf yno. Sef a oruc pawp yna ystwnng y benn a thewi rac adolwyn y nep onadunt uynet yn ol y marchawc. Ac yn debic ganthunt na wnelei nep y ryw gyflauan honno ony bei hut a lleturith, neu na allei nep ymgyhwrdd ac ef o'e gedernyt. Ac ar hynny, nachaf Beredur yn dyuot y'r neuad y mewn ar y keffyl brychwelw ysgyrnic ac a'r kyweirdep musgrell o wdyn. Ac ysef yd oed Gei yn seuyll ar lawr²⁰ y neuad. "Y gwr hir racw," hep y Peredur, "mae Arthur?" "Beth a uynnuti ac Arthur?" hep y Kei. "Vy mam a erchis ym dyuot ar Arthur y'm urdaw yn uarchawc urdawl." "Myn uyn kret," hep y Kei, "ry anghyweir y doethos[t] o uarch ac arueu." Ac ar hynny, arganuu y teulu ef a'e daualu a bwrw llysgyeu ydaw. Ac yn da ganthunt caffel esgus y dewi am y marchawc a adoed y'r weirglawd. Ac ar hynny, nachaf yn dyuot y mewn korr a dodoed yno yr ys²¹ blwydyn, ac ny dyuot un geir yr pan dothoed yno hyt yna. Y dyuot pan arganuu Beredur, "Ha ha, Beredur dec ap Efracw, groesso Duw wrthyt, arbennic y milwyr a blodeu y marchogyon." "Yrof a Duw," hep y Kei, "ys drwc medru uelly, bot ulwydyn yn llys Arthur yn uut a galw y dyn hwnn, ygwyd Arthur a'e deulu, yn arbennic milwyr ac yn ulodeu marchogyon." A rodi bonclust a oruc Kei y'r korr yny uyd yn y uar-

²⁰ *llawr* in the MS with a *punctum delens* beneath the first *l* indicating it is there in error.

²¹ *yr ys* (> ModW *ers*) came to supersede *ys* in adverbial expressions with nouns indicating length of time. Cf. P7, col. 26, *ys hir o amser*.

[185 Trans.]

there. Everyone there hung his head and went silent lest one of them be asked to go after the knight. And it seemed to them that no one would do that sort of offense unless it were magic and sorcery,²² or that no one could touch him because of his strength. And with that, behold Peredur coming into the hall on the bony, speckled-gray horse and with the shoddy trappings of twigs. And Cei was standing on the floor of the hall. “Tall man over there,” said Peredur, “where is Arthur?” “What would you want with Arthur?” said Cei. “My mother asked me to come to Arthur to dub me an ordained knight.” “By my faith,” said Cei, “you came with too ill-equipped a horse and arms.” And with that, the warband caught sight of him and jeered at him and threw sticks at him. And they were pleased to have an excuse to be silent about the knight who had gone to the meadow. And with that, behold a dwarf coming inside who had come there a year ago, and he did not speak one word from when he had come there until then. When he caught sight of Peredur, he said, “A ha, fair Peredur son of Efrawg, God’s welcome to you, champion of the warriors and flower of the knights.” “Between me and God,” said Cei, “it is bad to behave like that, being mute a year in Arthur’s court and to call this man, in the presence of Arthur and his warband, champion of warriors and flower of knights.” And Cei gave the dwarf a box on the ear so that he faints

²² Cf. the P7 reading, *o debygu bot yn y marchauc ay anvat uilwryayth ay yntev hut a lledrith* ‘they supposed that either the knight had sinister capabilities or else magic and sorcery’ (col. 6) and the WB reading, *namyn o vot arnaw milwryaeth ac angerd neu hut a lletrith, mal na allei neb ymdiala ac ef* ‘unless he possessed strength and power or magic and enchantment so that no one could wreak vengeance on him’ (WBP, 12, ll.9-11; translation here is that of Sioned Davies (2007, 68)).

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wlewyc. Ac ar hynny, nachaf y gorres yn dyuot y mewn ac yn dywedut wrth Beredur yr un ryw ymadrawd ac a dyuot y korr. Sef a oruc Kei yna gwan gwth troet yn y gorres yny uyd yn y marwlewyc. Yna y dyuot Peredur, “Y gwr hir, manac ym mae Arthur.” “Taw a’th son,” hep y Kei, “a dos yn ol y marchawc a aeth y’r weirglawd a bwrw ef y’r llawr a chymer y uarch a’e arueu ac gwedy hynny, ti a geffy wneuthur yn uarchawc urdawl.” “Mi a wna hynny,” hep y Peredur. A mynet a oruc Peredur y’r weirglawd yn yd oed y marchawc. “Dywet,”²³ hep y marchawc wrth Beredur, “a weleis di nep o’r llys yn dyuot y’r ol? Ac onys gweleist, dos etwa y’r llys ac arch y Arthur neu y un o’e teulu dyuot yma y²⁴ ymwan a mi. Ac ony daw yn ebrwyd, mi a af ymeith.” “Y gwr hir ysyd yno a erchis ymi dy uwrw di a chymryt y’r uuhun²⁵ dy uarch a’th arueu a’r gorulwch. Sef a oruc y marchawc yn llidiawc nessau ar Beredur ac ag arlllost y waew y daraw y rwng ysgwyd a mwngyl dyrnawt maw[r] dolurus. “A was,” hep y Peredur, “ny warei weision uy mam a myui yuelly.” A bwrw y marchawc²⁶ a wnaeth Peredur a gaflach blaenllym yn y lygat yny uyd y’r gwegil²⁷

²³ *dywet* written twice in the MS. This same instance of dittography occurs in Peniarth 7 where the first *dywet* has been crossed out (it is unclear by whom). Although this is not a monogenetic error, and therefore cannot be taken as evidence of manuscript filiation, it at least points toward a close relationship between the two. The corresponding lines in the WB (WBP, 14, 1.6) and RB (RBP, 198, 1.21) have only one *dywet*. See n.14 to the P7 text.

²⁴ *yman am* crossed out before *y*.

²⁵ For an example in the P7 text of assimilation of this type, see *duhvn* (col. 38).

²⁶ *marchalawc* in the MS with a line break after *marcha*. The scribes of both Peniarth 14 and 7 frequently indicate a hyphenated word such as this, divided by a line break, with repetition of the last letter (or sound) on the next line. Cf. ns.33 and 35 to p. 188.

²⁷ Both Gwenogvryn Evans and Smith read *yr* after *gwegil*, and Smith further indicates lost text after *yr*. The MS is not legible on this point, but it is sufficiently clear to show that there was likely never any further text at the bottom of p.186. Because *yr* is no longer clear, and in an attempt to keep the sense of the language, I omit their reading. It may have originally been a scribal error, either repeating *y’r* before *gwegil* or anticipating *y’r llawr* on the next page. Cf. the WB reading, *yn y lygat hyt pan aeth y’r gwegil allan . . .* (WBP, 14, 1.24)

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dead away. And with that, behold the dwarfess coming inside and saying to Peredur the same sort of speech as the dwarf said. Then Cei kicked the dwarfess so that she faints dead away. Then Peredur said, “Tall man, tell me where Arthur is.” “Stop talking,”²⁸ said Cei, “and go after the knight who went to the meadow and throw him to the ground and take his horse and his arms and after that, you will be made an ordained knight.” “I will do that,” said Peredur. And Peredur went to the meadow to where the knight was. “Tell me,” said the knight to Peredur, “did you see anyone from the court coming after me? And if you have not, go again to the court and ask Arthur or one of his warband to come here to fight me. And unless he comes quickly, I will go off.” “The tall man who is there asked me to overthrow you and to take for myself your horse and your arms and the goblet.” The knight angrily approached Peredur and with the shaft of his spear, struck him a very painful blow between shoulder and neck. “Ah, lad,” said Peredur, “my mother’s servants²⁹ would not play with me like that.” And Peredur overthrew the knight with a sharp-pointed dart in his eye so that it was out through the nape of his neck

²⁸ Lit. ‘Silence with your noise’.

²⁹ Or ‘lads’.

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allan ac ynteu yn uarw y'r llawr. "Dioer," hep y Gwalchmei wrth Gei, "drwc y medreist am y dyn fol a yrreist odyma y'r³⁰ weirglawd. Ac os y uwrw a wnaethbwyd idaw, eirif gwr mwyn a uyd arnaw. Ac o llas, breint gwr mwyn a uyd arnaw ac anglot tragywydawl y Arthur a'e wyr, a'e bechawt ynteu arnam ninheu oll. A myui a af y edrych y'r weirglawd pa beth ysyd yno." Ac yna y doeth Gwalchmei y'r weirglawd. A phann doeth, yd oed Beredur yn llusgaw y gw[r] yn y ol erbyn y arueu. "Arho," hep y Gwalchmei, "mi a diodaf y arueu y am y gwr ytt." "Nyt hawd," hep y Peredur, "gan y beis haearn dyuot y am y gwr." Yna y diodes Gwalchmei y holl arueu y am y marchawc a'e gwisgwaw am Beredur, ac erchi y Beredur dyuot y gyt ac ef y'r llys y wnethur yn³¹ uarchawc urdawl. "Nac af, myn uying kret, yny dialwyf ar y gwr hir sarhaet y corr a'r gorres. A dwc ditheu y goruulch y Wenhwyuar a dywet y Arthur y mae gwr idaw uydaf pa le bynnac y bwyf, ac o gallaf wasaneth ydaw, y gwnaf." Yna y doeth Gwalchmei y'r llys ac y mynegis y kyfrang ual y bu. Yna yd aeth Per-

³⁰ *yn* crossed out before *yr*.

³¹ *yr* in the MS.

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and himself dead to the floor. "God knows," said Gwalchmei to Cei, "you behaved badly concerning the foolish man whom you sent from here to the meadow. And if he was overthrown, the rank of a noble man will be upon him. And if he was killed, the status of a noble man will be upon him and perpetual shame to Arthur and his men, and his sin upon us all. And I myself will go to the meadow to see what is there." And then Gwalchmei came to the meadow. And when he came, Peredur was dragging the man behind him by his armour. "Wait," said Gwalchmei, "I will remove the armour from the man for you." "It is not easy," said Peredur, "for the iron coat to come off the man." Then Gwalchmei removed all the armour from the knight and put it on Peredur, and asked Peredur to come with him to the court to make him an ordained knight. "I will not go, by my faith, until I avenge the insult of the dwarf and the dwarfess upon the tall man. But take the goblet to Gwenhwyuar and tell Arthur that I will be his man wherever I may be, and if I can [do] him service, I will." Then Gwalchmei came to the court and related the encounter as it was. Then Peredur went

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edur racdaw. Ac ual y byd yn kerdet, llyma uarchawc yn kyuaruot ac ef. “Pan doi?”³² ep ef, “Ae gwr y Arthur wyti?” “Je, myn uying kret,” hep ynteu. “Ys da le yd ymgystlyneisti.” “Paham?” hep y Peredur. “Am uy mot yn diaberwr ac ar herw ar Arthur ermoet, ac a gyhyrdawd a mi, mi a’e lledeis.” Ac ar hynny, ymwan a orugant. Ac ny bu hir eu hymwan. Peredur a’e bwryawd yn wysc y benn y’r llawr. A nawd a erchis y marchawc. “Ti a geffy nawd,” hep y Peredur, “gan dy gret uynet lys Arthur y uynegi y mae myui a’th uwryawd di yr anryded a gwasaneth y Arthur. A mynac nat af y lys Arthur yny ymgaffwyf a’r gwr³³ hir y dial sarhaet y cor a’r gores.” A’r marchawc, ar y gret, a doeth lys Arthur ac a uynegis cwbyl o’e damwein, a’r bygwth ar Gei. Ac ynteu Beredur a gerdawd racdaw. Ac yn yr un wythnos, y bwryawd³⁴ un marchawc ar bymthec, ac wynt a aethant lys Arthur yn un amot a’r kyntaf³⁵ o’r marchogyon a’r bygwth ar Gei. A cheryd mawr a gauas Kei gan Arthur a’e uilwyr, a goualus³⁶ uu Gei am hynny.³⁷ Enteu Beredur a gerdawd racdaw, ac ef a doeth y goet mawr ynyal, ac yn ystlys y koet llyn³⁸ ac ar y tu arall y’r llyn llys dec a chaer uawr uylchawc yn y chylch.

³² The verb *doi* looks to be the 3. sing. impf. of *dyuot* ‘come’. In the WB and RB texts, the verb *deuy* is in the 2. sing. pres., which gives better sense (WBP, 15, 1.29; RBP, 200, 1.1). The P7 text reads *Pwy dydy* ‘Who are you’ (col. 9). Note that later in the text as it appears in the other three versions, the 3. sing. impf. is, in fact, used in indirect speech with the interrogative *pan*, and takes the same form in the RB: *Py le pan doi* (RBP, 204, 1.16); *Py le pan deuei* (WBP, 21, 1.26); . . . *o ba le pan deuei* (P7, col. 14). The corresponding section in the P14 text is wanting, unfortunately. I suggest that *doi* here may be an error for the 2. sing. pres., which can take the forms *deuy*, *dewy*, *doy*, *doit* (GMW, 133). It may be that the P14 scribe misunderstood his exemplar here, incorrectly interpreting *pan doi* ‘from whence he came’ as direct speech.

³³ *arglgwr* in the MS with a line break after *arg*.

³⁴ An illegible letter has been crossed out between *bw* and *-ryawd*.

³⁵ *kylyntaf* in the MS with a line break after *ky*.

³⁶ This is the reading of Gwenogvryn Evans. Smith reads *gonslus*, noting that the meaning is obscure. Gwenogvryn Evans’s reading is the more likely. Cf. the WB reading, *goualus* (WBP, 16, 1.26). This is what Ellis & Lloyd understood the word to be in their translation ‘vexed’ (1929, 145)

³⁷ *hymy* in the MS.

³⁸ *lko* or possibly *llo* crossed out before *llyn* and underlined with *puncta delentia* indicating expunction.

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onward. And as he is walking, behold a knight meeting him. "Where do you come from?" he said. "Are you Arthur's man?" "Yes, by my faith," said he. "It is a good place that you allied yourself in." "Why?" said Peredur. "Because I have always been a plunderer and a raider on Arthur, and [of those] who have encountered me, I killed them." And with that, they fought. And their fight was not long. Peredur overthrew him headlong to the floor. And the knight asked for protection. "You will have protection," said Peredur, "by your word to go to Arthur's court to say that it was myself who overthrew you for the sake of honour and service to Arthur. And say that I will not go to Arthur's court until I encounter the tall man to avenge the insult of the dwarf and the dwarfess." And the knight, on his word, came to Arthur's court and told all about his encounter, and the threat to Cei. And Peredur himself journeyed onward. And in the same week, he overthrew sixteen knights, and they went to Arthur's court under the same terms as the first of the knights with the threat to Cei. And Cei was reproached severely by Arthur and his warriors, and Cei was troubled about that. Peredur himself journeyed onward, and he came to a large, desolate forest, and beside the forest, a lake, and on the other side of the lake, a fair court with a great, battlemented fortress surrounding it.

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Ac ar la(n)n y llyn, yd oed gwr gwynllwyt *yn*³⁹ eisted ar obennyd o bali, a gwis⁴⁰ o bali *amdanaw*, a gweision yn pysgota ar gauyneu ar y *llyn*. A ffann wyl y gwr gwynllwyt Beredur, *kyuodi* a oruc ynteu a mynet y'r llys, a chloff *oed*. A dyuot a oruc Peredur y mewn y'r neuad *ac* ef a welei gwr gwynllwyt yn eisted ar obennyd o bali a ffref⁴¹tan⁴¹ mawr ger y uronn. A chyuodi a oruc talym o niuer yn y erbynn a'e diarchenu. A tharaw y law ar y gobennyd a oruc y gwr gwynllwyt ac erchi y Beredur eisted ar y gobennyd. Peredur a eistedawd ac ymdidan a oruc a'r gwr gwynllwyt. Ac gwedy daruot bwy⁴²t[a], ym[di]dan⁴² a orugant a gouyn a oruc y gwr gwynllwyt y Beredur a wydyat lad a chledyf. "Pei caffwn dysc, mi a debygaf y gwydwn." "Y nep a wypei chware a fonn ac a tharyan, ef a wybydei lad a chledyf." Deu uap a oed y'r gwr gwynllwyt, un gw[i]neu ac un melyn. "Kyuodwch," hep ef, "ac ewch y chware a ffon ac a tharyan." A'r gweision a aethant y chware. "Dywet, eneit," hep y gwr, "a oes ynwyn ygwery y gweission?" "Oes," hep ynteu, "ac ef a allei y gwas yr emeitin gwneuthur gwaet ar y llall." "Kyuot tith-

³⁹ The edge of the last folio of Peniarth MS 14 (pp.189-90) has been ripped. The suggested readings I provide are primarily from Gwenogvryn Evans's transcription and are indicated in italics. In a few instances, however, I have provided my own suggested readings instead. Note that the MS must have been in this condition when Gwenogvryn Evans transcribed it as well because he likewise indicates these areas to be 'illegible'.

⁴⁰ The *c* in *gwis* is written above the line.

⁴¹ *ffrestan* in the MS. This was meant to be *ffref*tan 'bonfire'. The scribe either misread an 'f' for an upright 's' in his exemplar or simply forgot to cross his ascender.

⁴² Cf. P7, col. 39, . . . y *bu jachaf* ym[di]dan a ffawb.

[189 Trans.]

And on the shore of the lake, there was a grey-haired man sitting on a pillow of brocaded silk, and clothing of brocaded silk on him, and lads fishing in⁴³ boats on the lake. And when the grey-haired man sees Peredur, he rose and went to the court, and he was lame. And Peredur came inside the hall and he could see [the] grey-haired man sitting on a pillow of brocaded silk and a big, roaring fire before him. And some of [the] retinue rose to meet him and removed his armour. And the grey-haired man patted the pillow with his hand and asked Peredur to sit on the pillow. Peredur sat and talked with the grey-haired man. And after they had eaten, they talked and the grey-haired man asked Peredur whether he knew how to strike with a sword. "If I were to have training, I suppose I would know how." "Anyone who knew how to play with a stick and with a shield would know how to strike with a sword." The grey-haired man had two sons, one auburn-haired and one yellow-haired. "Rise," he said, "and go to play with stick and with shield." And the lads went to play. "Tell me, friend," said the man, "is there any difference⁴⁴ in the play of the lads?" "Yes," said he, "and the [yellow-haired] lad could have drawn blood upon the other long ago." "Rise,

⁴³ Lit. 'on'.

⁴⁴ I am unable to identify *ynwyn*. It may be corrupt. I supply the reading 'difference' here from Ellis and Lloyd (1929, 146).

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eu eneit,” hep y gwr gwynllwyt, “a gwna *waet ar y gwas* melyn os gelly.” Peredur a *gymyrth* y fonn a’r daryan ac a drewis y gwas *melyn* yny uu y ael ar y lygat. “Dos y eisted,” hep y *gwr* gwynllwyt. “Nyt oes yn yr ynys honn a *lad a* chledyf yn well no thydi. A’th ewythr *ditheu*, *brawt* dy uam, wyf i. A ffeit ti bellach ac *ieith* dy uam, a mi a dysgaf yti dywedut ac a’th *urdaf* yn uarchawc urdawl o hynn allan; a chyt gwelych beth a uo ryued gennyt, taw *amdanaw* ac⁴⁵ na ouyn.” A ffann uu amser ganthunt uynet y gysgu, wynt a *aethant*. A phan weles Peredur y dyd drannoeth, mynet ymeit a oruc gan gannyat y ewythr. Ac ef a doeth y goet mawr, ac *ymben* y coet, ef a daw y dol ac ar y tu *arall* y’r dol, ef a welei kaer uawr a llys delediw, ac y’r llys y mewn y doeth. A *ffan* daw y’r neuad, ef a wyl gwr gwynllwyt yn eisted a macwyueit yn amyl yn gylch. A chyuodi a oruc pawb yn y erbyn a’e diarchenu a’e rodi y eisted ar neillaw y gwr gwynllwyt. A ffan *aethbwyt* y uuwyta, ar neillaw y gwr gwynllwyt yd eistedawd Peredur. Ac *gwedy daruot*

[-- End of MS Peniarth 14 --]

⁴⁵ *an* crossed out before *ac*.

[190 Trans.]

friend,” said the grey-haired man, “and draw blood on the yellow-haired lad if you can.” Peredur took the stick and the shield and struck the yellow-haired lad so that his eyebrow was over his eye. “Go sit,” said the grey-haired man. “There is none on this island who strikes better with a sword than you. And I am your uncle, your mother’s brother. And now no more with your mother’s words, and I will teach you how to speak and I will dub you an ordained knight from here on out. And although you may see something that seems strange to you, keep silent regarding it and do not ask.” And when it was time for them to go to sleep, they went. And when Peredur saw the [light of] day the next morning, he set out with his uncle’s permission. And he came to a great forest, and at the end of the forest, he comes to a plain and on the other side of the plain, he could see a great fortress and a handsome court, and he came into the court. And when he comes to the hall, he sees a grey-haired man sitting with many young men around [him]. And everyone rose to meet him and removed his armour and bid him sit to one side of the grey-haired man. And when they had gone to eat, Peredur sat to one side of the grey-haired man. And after they had

[-- End --]

Peredur vab Efwrawc

The NLW, MS Peniarth 7 Version

[5/605¹]

. . . *reit* ym wrthaw.” “Dos dithev y’r *bwrđ* yn llawen a groessaw Dyw *wrthyt*.” Ac yna y kymyrth P(er)ed(ur) *hanner* y bwyt a’r llynn, *a’r* hann(er) *arall a* edewis y’r vorwyn. A ffan darvv *idaw* vwytta, ef a doeth yn yd *oed* y vorwyn ac a gymyrth y uotrwy i ar i llaw, ac a ystyngawd ar *benn* i lin ac a rodes cussan y’r vorwyn *ac a* dwawt wrthi, “Vy mam,” heb² *yntev*, “a erchis imi o gwelwn dlws *tec* y gymryt.” “Nyt myvi a’y gwaravyn ytt,” heb y uorwyn. Ac esgynnv *ar* y varch a oruc P(er)ed(ur) a mynet *ymeith*. Ac yn y lle ar ol hynny, *ynechaf* y marchawc bioed y pebyll *yn dyuot*. Seff oed hwnnw Syberw y Llannerch ac argannvot ol y march yn drws y bebyll. “Dywet, vorwyn,” heb ef, “pwy a vv yma wedy myvi?” “Dyn ryued i ansawd,” eb hi a dywedut *idaw* i furyf a’y agwed oll. “Dywet, eneit,” heb yntev “a vv ef gennyti.” “Na vv, myn vying kret,” hep hithev. “Myn vy kret i,” eb yntev, “mi ni’th gredaf. Ac hyn[y] ymgaffwyf³ vinnev a’r dyn hwnnw i dial vy mlwng arnaw, ni chefy dithev vot dwy nos yn vn ty ac e gilid.” A mynet a oruc y marchawc ymdeith i ymgeissiaw a Ffared(ur). Ac yntev Bared(ur) a ayth racdaw *lys* Arth(ur). A chynn no dyuot P(er)ed(ur)

¹ The first number is the column number in the manuscript; the second is that given by J. Gwenogvryn Evans in his WBM transcription.

² *yt* is crossed out after *heb*.

³ *hynymgaffwyf* in the MS.

[5/605 Trans.]

. . . [if] I need it.” “Go to the table, gladly, and God’s welcome to you.” And then Peredur took half of the food and the drink, and the other half he left for the maiden. And when he had eaten, he came to where the maiden was and took the ring from off her hand, and went down on his knee and gave the maiden a kiss and said to her, “My mother,” said he, “asked me to take a beautiful gem should I see one.” “It is not I who will refuse it to you,” said the maiden. And Peredur mounted his horse and set out. And immediately after that, behold the knight coming who owned the pavilion. That one was the Syberw⁴ of the Glade and he noticed the horse’s tracks in the entrance of the pavilion. “Tell me, maiden,” said he, “who was here after myself?” “A man of a peculiar nature,” she said and described to him his form and his whole appearance. “Tell me, friend,” said he, “was he [having sex] with you?” “He was not, by my faith,” said she. “By my faith,” said he, “I do not believe you. And until I myself encounter that man in order to avenge my anger upon him, you shall not stay two nights together in the same house.” And the knight went in search of Peredur. And Peredur himself went on to Arthur’s court. But before Peredur came

⁴ *syberw*, an adjective meaning ‘proud’, is indicated here to be the knight’s name. I therefore treat it as a proper noun and do not render an English translation for it.

[6/606]

y'r llys, [y doeth y marchawc arall y'r llys],⁵ a hwnnw a disgynnws yn y porth ac a rodes modrwy eururas y'r dyn a delis i varch y tra elei ef y'r llys. Ac y'r nevad y doeth yn y wisc varchogeth yn yd oed Arth(ur) a'y deulu a'y wyrda ac yn yd oed Wen(n)hwyuar a'y rianed. A gwas ystauell a oed yn seuyll rac bron Gwenh(wyuar) a golwrch o eur yn y law, a'y rodi yn llaw Wennh(wyuar). A'r awr y rodes, sef a oruc y marchauc kymryt y golwrch yn chwimwth a dinev y llynn am y hwynep a'y bron(n)ell a rodi bonclust idi a mynet allan y'r drws a dywedut, "Osit a ovynno yewn am y golwrch a'r uonclust, doet y'm ol y'r weirglawd a mi a'y haroaf yno." Ac y'r weirglawd yd aeth y marchauc. Sef a oruc paub gostwng ev pennev, ac ni dwaut nep vynet yn y ol; rac meynt y gyflauan⁶ o debygu bot yn y marchauc ay anvat uilwryayth ay yntev hut a lledrith.⁷ Ac ar hynny, llyma P(er)ed(ur) yn dyuot y'r nevad ar gevyn keffyl brychwelw ysgyrnic a chyweirdeb govvsgrrell ydanaw.⁸ Sef yd oed Gei yn seuyll ar lawr y neuad yn seuyll. "Y gwr hir," eb y Pared(ur) wrth [Gei] "manac ym y pa le y may Arth(ur)." "Beth a vynnvt ti ac evo," eb y Kei. "Vy mam a erchis ym dyuot attaw y'm vrdaw yn varchauc urdawl." "Yrof i a Duw," eb y Kei, "ry anghyweyr wyt o varch ac aruev." A'y dangos a oruc y'r teulu o'y watwar ac o'y d[aua]lu⁹ a bwrw llysgev idaw hyny aeth y chware arall drostvnt. Ac ar hynny llyma y korr

⁵ I emend with the reading from P14. The P7 scribe's eye seems to have skipped from the first instance of y'r llys in his exemplar to the next, at which point he confusedly supplied a new subject, hwnnw. This, however, cannot be Peredur. Because this new knight has not previously been introduced in the text, I translate the definite article before marchawc colloquially as 'this'. (See p.184, n.19 to the P14 text.) Note that the WB reading omits the definite article, ef a doeth marchawc arall y'r llys . . . (WBP, 11, ll.22-23, emphasis mine).

⁶ The y in gyflauan is written above an a indicated for expunction by a punctum delens. The correct reading is gyflauan. P4 reads gyflauan here (p. 185) as well. However, a in P7 for corresponding y in P14 is not uncommon. Cf. anyal (col. 10 below) v. ynyal (p. 188 of the Peniarth 14 text).

⁷ hut ay lledrith in the MS.

⁸ Goetinck notes that "arnaw yw'r arddodiad a geir yn RM (197.19), ond cf. Pen. 7, WM (60[6].24) . . ." ["arnaw is the preposition found in RM (197.19), but cf. Pen. 7, WM (60[6].24) . . ."] without further comment (WBP, 76 n.12.14). The word is adanaw 'from under it' in the WB, but arnaw 'on it' gives better sense.

⁹ The manuscript is unreadable here. P.W. Thomas, in his unpublished edition of the text, emends to d[yua]lu which corresponds to the WB reading. I emend to d[aua]lu, the reading from P14 (p.185).

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to the court, this other knight came to the court, and that one dismounted at the gate and gave a thick, gold ring to the man who held his horse while he might go to the court. And he came into the hall in his riding attire where Arthur was with his warband and his noblemen and where Gwenhwyfar was with her ladies. And a chamberlain was standing before Gwenhwyfar with a goblet of gold in his hand, and he put it in Gwenhwyfar's hand. And when he gave it, the knight took the goblet quickly and poured the drink over her face and her breast and gave her a box on the ear and went out to the entrance and said, "Should there be anyone who may seek justice for the goblet and the box on the ear, let him come after me to the meadow and I will await him there." And the knight went to the meadow. Everybody lowered their heads, and no one said [that he would] go after him; because of the magnitude of the offense, they supposed that either the knight had sinister capabilities or else magic and sorcery. And with that, behold Peredur coming to the hall on the back of a bony, speckled-gray horse with rather shoddy trappings on it. Cei was standing on the floor of the hall. "Tall man," said Peredur to Cei, "tell me where Arthur is." "What would you want with him," said Cei. "My mother asked me to come to him to dub me an ordained knight." "Between me and God," said Cei, "you are too ill-equipped as regards [your] horse and arms." And he showed him to the warband to mock him and to jeer at him and to throw sticks at him until [memory of] the other event had gone from them. And with that, behold the dwarf

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yn dyuot y mewn a chorres a rodassei Arthur vdunt trwydet blwydyn kyn no hyn(n)y, ac ny dwawt vn geir¹⁰ wrth vn dyn o holl niuer Arth(ur) nny weles Baredur. Ac yna y dy[w]awt, “A Baredur dec vab Efracw, groessaw Duw wrthyt, arbenic y milwyr¹¹ a blodev y marchogeon.” “Yrof i a Duw,” eb y Kei, “ys trwc medru y velly, bot blwydyn yn llys Arth(ur) yn kaffel dewis dy ymdidanwr a dewis dy gyued, ac ny dywedeist vn geir nny weleist y dyn racw a’y alw yn vlodev milvyr a channwyll marchogoeon yr kywilid y Ar[t]h(ur) a’y vilwyr.” A rodi bonclust y’r korr nny vyd yn i varwlewic. Ac ar hyn(n)y, llyma y gorres yn dyuot, ac o bu lawen y korr, llawenach vv y gorres wrth Bared(ur). Ac yna¹² y rodes Kei gwth troet yn y gorres nny digwyd yn y marwlewic. “Y gwr hir,” eb y P(er)ed(ur), “manac ym Arth(ur).”¹³ “Taw a’th son,” eb y Kei, “a dos y’r weirglawd yn ol y marchawc a aeth yno, a dwc yma y golwrch a chymer yty hvn y march a’r arvev.” “Y gwr hir,” eb yntev, “minnhev a wna hynny.” Ac ymchwelu penn i varch ac allan a dyuot y’r weirglod ar y marchawc balch, “Dywet,”¹⁴ eb y marchawc, “a weleist nep o’r llys yn dyuot y’r ol i yma.” “Na weleis,” eb yntev. “Y gwr hir¹⁵ ysy yno a erchis imi dyuot yma y gyrchu y golwrch i Wenhwyuar a chymryt i minnev y march a’r aruev i gennyt ti.” “Dos di y’r llys,” eb y marchawc, “ac arch i

¹⁰ *kyn(n) noh* crossed out after *vngeir*.

¹¹ *ymiwyr* in the MS. A second hand has written *l* above *i* in *ymiwyr*, which is followed by *y milwyr*, also above the line.

¹² The word *yna* was written twice, the second of which has been crossed out.

¹³ In the corresponding passages in the other versions, *mae* in the sense of ‘where is’ is included before *Arthur*. It is not strictly necessary, however, and the line makes satisfactory sense as is.

¹⁴ The word *dywet* appears twice after *balch*, the first occurrence of which has been crossed out. It is worth noting that *dywet* occurs twice here in the P14 text as well, neither of which have been crossed out. This error in common points toward a close relationship between the two MSS. See n.23 to that text.

¹⁵ *aer* has been crossed out after *hir* by the scribe who seems to have been anticipating *aerchis*.

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coming inside with a dwarfess to whom Arthur had granted hospitality a year before, and he said not one word to any man from Arthur's whole assemblage until he saw Peredur. And then he said, "Ah, fair Peredur son of Efracw, God's welcome to you, champion of the warriors and flower of the knights." "Between me and God," said Cei, "it is bad to behave like that, being a year in Arthur's court having your choice of men for conversation and the drinking companion of your choice, yet you said not one word until you saw the man over there and called him flower of warriors and candle of knights in order to cause shame to Arthur and his warriors." And he gave the dwarf a box on the ear so that he faints dead away. And with that, behold the dwarfess coming, and if the dwarf was welcoming,¹⁶ the dwarfess was more welcoming still toward Peredur. And then Cei kicked the dwarfess so that she falls in a dead faint. "Tall man," said Peredur, "show me Arthur." "Stop talking," said Cei, "and go to the meadow after the knight who went there, and bring here the goblet and take for yourself the horse and the armour." "Tall man," said he, "I will do that." And he turned his horse around and [went] out and came to the meadow upon¹⁷ the proud knight. "Tell me," said the knight, "did you see anyone from the court coming after me here." "I did not," said he. "The tall man who is there ordered me to come here to fetch the goblet for Gwenhwyfar and to take from you the horse and the armour for myself." "Go to the court," said the knight, "and ask

¹⁶ Lit. 'happy'.

¹⁷ Or 'to [face]'.

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gennyf i Arthur nev i vn o'y wyr dyuot yma i ymwan a myvi. Ony daw yn ebrwyd, nyss aroaf i." "Myn vyg kret," eb y P(er)ed(ur), "dewis di. Ay o'th uod ay o'th annvod, mi a vynnaf y golwrch a'r march a'r aruev." Sef y goruc y marchauc llidiaw wrth P(er)ed(ur) a'y gyrchu, ac ag arlllost y waew, taraw P(er)ed(ur) rwng ysgwid a mwnwglwl dyrnawt tost. "A was," eb y P(er)ed(ur). "Nyt velly y gwaraei weission vy mam a myvi. A minnev weithion a wareaf a thydy," a'y vwrw a gaflach a'y vedru yn i lygat yny vyd o'y wegil allan, ac yny digwyd y marchauc yn varw y'r llawr. Ac y dyvot Gwalchmei wrth Gei, "Yrof i a Duw," eb ef, "drwc y medreist am y dyn fol a yrreist yn ol y marchauc. Os i vwrw a oruc y marchauc idaw, breint marchauc da a vyd arnaw. Os y lad a oruc, yr anglot hevyt, val kynt, a ffechawt y dyn fol hwnnw yn a(n)gwanec. A myui a af y wybot pa damwein yw'r eidaw." A ffan daw Gwalchmei y'r weirglawd, yd oed P(er)ed(ur) yn llusgaw y marchawc ar hyt y weirglawd erbyn godref i luric. "Beth a wnei di velly," eb y Gwalchmei. "Keissiaw diosc y beis haearn," eb y P(er)ed(ur)." "Aro di, vnben," eb ef,¹⁸ "a mi a'y diosgaf." Ac yna y diosges Gwalchmei i aruev i am y marchauc ac y rodes y P(er)ed(ur) a dywedut wrthaw, "Wely, dyna ytty aruev a march da.

¹⁸ After *eb*, the scribe has crossed out *yped*^a, with a crossed descender in *p* indicating *per*.

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Arthur on my behalf or one of his men to come here to fight me. Unless he comes quickly, I will not wait for him.” “By my faith,” said Peredur, “you choose. Either with your consent or without it, I insist upon the goblet and the horse and the armour.” The knight grew angry with Peredur and attacked him, and with the shaft of his spear, he struck Peredur a painful blow between shoulder and neck. “Ah, lad,” said Peredur, “*That* is not how my mother’s servants¹⁹ used to play with me. And now I shall play with you,” and he overthrew him with a dart which struck him in his eye so that it [came] out the nape of his neck, and so that the knight falls dead to the floor. And Gwalchmei said to Cei, “Between me and God,” he said, “you behaved badly concerning the foolish man whom you sent after the knight. If the knight overthrew him, he shall be considered a great knight. If he killed him, [there will be] that shame also, as before, in addition to the sin of [killing] that foolish man. And I shall go to discover what mishap is his.” And when Gwalchmei comes to the meadow, Peredur was dragging the knight along the meadow by the foot of his hauberk. “What are you doing?” said Gwalchmei. “Trying to remove the iron coat,” said Peredur. “Wait, lord,” he said, “and I shall remove it.” And then Gwalchmei removed his armour from the knight and gave it to Peredur and said to him, “See, there is a good horse and armour for you.

¹⁹ Or ‘lads’.

[9/609]

A dyret y gyda a myuy y'r llys y'th urdaw yn varchawc vrdawl." "Nac af, myn vy kret," eb y P(er)ed(ur) [wrth]aw,²⁰ "yny gaffwyf ar y gwr hir y dial sarraed y cor a'r gorres. Namyn dwc i gennyf y golwrch i Wenhwyuar. A dywet i Arth(ur) o gallaf wneuthur gwassaneth, y may yn y enw y gwnaf ac y may gwr idaw vydaf." Ac yna doeth Gwalchmei y'r llys a menegi kwbyl o'r damwein i Arth(ur) a Gwenh(wyuar) a'r bygwth a oed gan P(er)ed(ur) ar Gei. Ac yna kerdet a oruc P(er)ed(ur) ymdeith. Ac val y byd²¹ yn kerdet, ynechaf varchauc yn kyuaruot ac ef. "Pwy dydy?" eb yr hwnnw, "Ay gwr i Arth(ur) wyt ti?" "Ye, myn vy kret," eb y P(er)ed(ur). "Yewn lle yd ymgystlyneist di o Arth(ur)." "Paham?" eb y P(er)ed(ur). "Am vy mot i yn herwr ermoet ar Arth(ur), ac a gyhyrdws o'y wyr, mi a'y lledeis oll." Ni bu hwy no hynny ev kywira. Ymwan a orugant. A Phered(ur) a vwryawd y marchauc hwnnw ac erchi nawd i P(er)ed(ur) a oruc. "Ti a geffy nawd," eb yntev, "gan rodi dy gret ohonot ar uynet y lys Arth(ur) a menegi i Arth(ur) y may myuy a'th uyreawd yr

²⁰ *llellaw* in the MS. The meaning is unclear. According to *GPC*, (1) *lle llaw*: 'hold, grip, grasp (lit. the place of a hand, room for a hand). c. 1400'; (2) *lled llaw*: 'handbreadth, hand, lineal measure sometimes taken as equal to three inches but now to four, palm; fig. span, short space of time, esp. as the duration of human life, very small extent or space. 1588'; (3) *lled llawn* (under *lled*³): 'yn *lled llawn*, half, part(ly), partial(ly), to a certain extent, in some degree, not complete(ly); fairly, moderately, tolerably, pretty, quite, somewhat, rather . . . 15-16g.'; (4) *llawnllef*, *llawn llef*: 'loud cry, loud voice. 13g.' Given these options, it is not impossible that *lle llaw* 'firmly' is what is meant, or '*lle(d) llaw(n)*' in the sense of 'moderately, tolerably', or even *lle(d) llaw* 'quickly, hurriedly'. If we are content to accept that *llaw(n) lle(f)* was meant (despite the otherwise unattested word order *lle(f) llaw(n)*), 'loud cry, loud voice', then we would have also to accept that a predicative *yn* has been dropped out. This latter option, however, would fit the context of the narrative, is attested at a sufficiently early date and, with the word order noun + adj., is grammatically correct.

As none of these possibilities is very satisfactory, however, we might perhaps understand *llellaw* to be a copy error for *wrthaw* (I must thank my advisor, Patrick Sims-Williams, for this suggestion). I think it conceivable that *wrthaw* may have been what was in P7's exemplar and that our scribe was unable to read it, for whatever reason. If the initial *w* were the '113' form, and if the hand of the exemplar tended toward tall letters, then *wrthaw* may have appeared to have four ascenders in *w* and *th*, two in front and two in the middle. If we accept that this word was difficult to read on the page, then an *r* might have been mistaken for an *e*. Under these conditions, *wrthaw* being copied as *llellaw* seems reasonable. Whether this is correct, of course, is open to speculation, but I offer it as a possibility—*wrthaw* would seem to fit the context better. If this is correct, the implications of such a possibility are important to consider: it would suggest that, at least at times, our scribe was copying mechanically, that is, without much attention to the content or context of his place in the narrative. It would seem to suggest further that he was in this instance what P.W. Thomas would deem a 'form-orientated' scribe (Thomas 1993), careful to copy his exemplar exactly as he read it, especially, perhaps, when it came those words he may not have understood. It will be noted that Sioned Davies has observed that the use of *wrth* 'to' with (*h*)*eb* 'said' in direct speech tags is "anaml iawn" ["very infrequent"]; it is usually employed with *dywawt* 'said' (Davies 2000, 85). Cf. however col. 12: '*eb y gwr wrth P(er)ed(ur)*'. Ellis and Lloyd (1929, 152) do not offer a translation for the problematic *llellaw*.

²¹ *y by* is crossed out after *y byd*.

anryd(ed)²² i Arth(ur). A manac idaw nad aaf i o'y lys ef vyth yny
ymgaffwyf i a'r gwr hir ysyd yno i dial arnaw sarahet y corr a'r gorres.”
Y marchauc a rodes i gret ar hynny ac aeth racdaw lys Arth(ur) ac a
venegis yno a erchis P(er)ed(ur) idaw oll, a'r bygwth ar Gei yn enwedic.
A Pharedur²³

²² *anryd3* in the MS. 3 is elsewhere an abbreviation for *et* (see Denholm-Young 1964, 68), but here stands in for *-ed(d)*.

²³ Line 34, col. 9, ends *Apha-*, with *-redur* appearing immediately beneath it on a line of its own.

[9/609 Trans.]

And come with me to the court for you to be dubbed an ordained knight.”

“I will not go, by my faith,” said Peredur to him, “until I encounter the tall man to avenge the insult to the dwarf and the dwarfess. But take from me the goblet to Gwenhwyfar. And tell Arthur that if I can do [him] service, it is in his name that I will do so and that I will be his man.” And then Gwalchmei came to the court and told Arthur and Gwenhwyfar all about the encounter and of the threat which was from Peredur to Cei. And then Peredur set out. And as he journeys, behold a knight meeting him. “Who are you?” said that one, “Are you Arthur’s man?” “Yes, by my faith,” said Peredur. “A fitting place for you to declare fealty to Arthur.” “Why?” said Peredur. “Because I have always been a raider on Arthur, and of his men who have encountered me, I killed them all.” Their quarrel lasted no longer. They fought each other. And Peredur overthrew that knight and he asked Peredur for protection. “You will have protection,” said he, “by giving your word to go to Arthur’s court and to tell Arthur that it was I who overthrew you for the sake of honour for Arthur. And tell him that I will never go to his court until I encounter the tall man who is there to avenge upon him the insult to the dwarf and the dwarfess.” The knight gave his word on that and went on to Arthur’s court and there he related all of what Peredur demanded of him, and especially the threat to Cei. And Peredur

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a gerdaw[d] ra[c]daw ac a vyryawd yn yr *vn* wythnos vn marchauc ar bymthec ac a'y gellynghawd kymeynt [a] hvn lys Arth(ur) ar ev cret a'r²⁴ vn rw amadrawd ac a dwawt y marchawc kyntaf, a'r bygwth ar Gei gan bob vn. A cheryd mawr a gauas Kei gan Arth(ur) a'y deulu. A Phered(ur) a doeth i goet mawr anyal ac yn ystlys y coet yd oed llynn. Ar tv arall y'r llyn(n) yd oed llys a chaer vawr delediwn yn y chylch. Ac ar lan(n) y llyn(n), ef a welei gwr gwynllwyd telediwn yn eiste ar oben(n)ydd a thudet o bali amdanaw, ac am y gwr gwisg o bali, a gweissyon y mewn cavyn ar y llynn yn pysgotta. A phan arganvv y gwr gwynllwyd P(er)ed(ur) yn dyuot attaw, kyuodi a oruc a mynet y'r llys, a goglof oed. A mynet a oruc P(er)ed(ur) y'r llys a phan daw y'r nevad, yd oed y gwr gwyn(n)llwyd yn eiste ar oben(n)ydd pali a ffrifdan²⁵ mawr yn llosgi rac i vron. A chyuodi a oruc niuer mawr yn erbyn P(er)ed(ur) o'y diarchenv. A tharaw a oruc y gwr gwyn(n)llwyd y goben(n)ydd a'y lav yr i P(er)ed(ur) eiste. Ac ymdidan a oruc y gwr gwyn(n)llwyd a Phared(ur) yny aethbwt y vwyta. Ac²⁶ ar neillaw y gwr gwyn(n)ll(wyt) yd eistedod P(er)ed(ur). Ac wedy daruot bwyta, y govyn(n)awd y gwr gwynll(wyt) y P(er)ed(ur) a wdyat lad a chledyf. "Pay caffwn(n)²⁷ dysc," eb yntev, "mi a'y gobydwn." "Je," eb y gwr gwyn(n)ll(wyt), "y nep a wypo chware a ffon(n) ac a tharean, ef a obydei lad a chledyf." A deuab a oed y'r gwr gw[y]n(n)ll(wyt), gwas melyn a gwas gwinev. Ac erchi a oruc y gwr vdunt myned y chware a ffyn(n) ac a thareanev, ac wynt a aethant.

²⁴ *ar yr* in the MS. Because the definite article is included in *ar* 'with the', the *yr* is redundant. Cf. col. 47 below.

²⁵ *ffrif* < *prif* < *primus* (L) 'chief, main; first'. Cf. the WB reading *ffryftan* where *ffryf* < *firmus* (L) 'firm, strong, solid; steadfast, constant, durable'. Note that Ellis & Lloyd (1929, 153) must have taken the latter to be the meaning in their translation, 'steady fire'. For my translation of 'excellent', see the entry for *prif* in the GPC (5088).

²⁶ *yna* is crossed out after *Ac*.

²⁷ An illegible letter appears at the end of *caffwn*, possibly a second *n*.

[10/610 Trans.]

journeyed onward and he overthrew sixteen knights in the same week and he sent as many as that to Arthur's court on their word with the same sort of message as the first knight delivered, and the threat to Cei from each one. And Cei was reproached severely by Arthur and his warband. And Peredur came to a large, desolate forest and to one side of the forest there was a lake. On the other side of the lake there was a court with a great, handsome fortress surrounding it. And on the shore of the lake, he could see a handsome, grey-haired man sitting on a pillow with a garment of brocaded silk over it, and brocaded silk clothing on the man, and lads in a boat fishing on the lake. And when the grey-haired man noticed Peredur coming toward him, he rose and went to the court, and he was partially lame. And Peredur went to the court and as he comes to the hall, the grey-haired man was sitting on a brocaded silk pillow with a big, excellent fire burning before him. And a large host rose, meeting Peredur to remove his armour.²⁸ And the grey-haired man patted the pillow with his hand for Peredur to sit. And the grey-haired man talked with Peredur until they went to eat. And Peredur sat to one side of the grey-haired man. And after they had eaten, the grey-haired man asked Peredur whether he knew how to strike with a sword. "If I were to have training," said he, "I would know how." "Well," said the grey-haired man, "anyone who knows how to play with a stick and with a shield would know how to strike with a sword." And the grey-haired man had two sons, a yellow-haired lad and an auburn-haired lad. And the man instructed them to go play with sticks and with shields, and they went.

²⁸ On *diarchenv*, Goetinck notes, "Yr oedd yn rhaid i weision marchog ei dynnu oddi ar ei farch yn ei arfwisg. Gallai *diarchenu* olygu 'tynnu esgidiau, arfwisg, neu wisg deithio', ond yma mae'n debyg mai 'tynnu arfwisg' yw'r ystyr. Dengys Weisgerber, ZCP, xv, (1925), 183-4, fod Pen. 4 yn adlewyrchu cymdeithas hŷn na Phen. 7 ac [Llyfr Coch Hergest], oherwydd ynddynt hwy ni cheir sôn am ddisgynnu. Buasai'n rhaid iddo farchogaeth i mewn i'r neuadd, fel y gwna Kulhwch, er mwyn i'r gweision ei ddisgynnu yno, peth na chaniateir gan awduron diweddarach." ["A knight's servants would have to dismount him from his horse in his armour. *Diarchenu* could mean 'to take off one's shoes, armour, or travel-wear', but here it seems that 'to remove one's armour' is the meaning. Weisgerber, ZCP, xv, (1925), 183-4, shows that Pen. 4 reflects a society older than Pen. 7 and the Red Book of Hergest, because in them one finds no mention of dismounting. He would have had to ride into the hall, as Kulhwch does, in order for the servants to dismount him there, something that was not permitted by later authors"] (WBP, 83 n.23.12).

[11/611]

Ac wedi gware talym onadu(n)t, y govynnawd y gwr gwyn(n)ll(wyt) i P(er)edur, “Pwy orev o’r gweission a chwery?” “Tebic oed gen(n)yf,” eb y P(er)edur, “y gallei y gwas melyn gwnevtur gwaet ar y gwas gwin(n)ev yr ymeityn.” “Kyuo^t ti,” eb y gwr gwynll(wyt), “a chym(er) fon(n) a tharean y gwas gwin(n)ev a gwna waet ar y gwas melyn os gelly.” Pared(ur) a gyuodes ac a gym(m)yrth y ffon(n) a’r darean ac a oruc waet ar hynt [ar] y gwas melyn. Ac yna y dwawt y gwr gwyn(n)ll(l)(wyt), “Dos di, vnben, i eiste. A gorev dyn a lad a chledyf yn y dyernas wyt ti. A’th ewythy^r, vrawt dy uam di, wyf i. A thi a drigy y gida a mi yr wythnos hon(n) i dysgu ytt moes a mynvt. Ac ia(m)madaw²⁹ bellach ac ieith dy uam, a mi a vydaf ath[r]o³⁰ ytt ac a’th urdaf yn varchawch vrdawl. A chyt gwelych peth a uo ryued gennyt, taw amdanaw ac na ovyn *dim* wrthaw, rac dy ueiaw.” A diwallrwyd o bob gwassaneth a gawssant y nos hon(n)o hyny aethant i gysgv. A phan weles Pared(ur) lliw y dyd dran(n)oeth, kyuodi a oruc a chymryt ken(n)at i ewythy^r a mynet ymdeith. Sef y doeth i goet mawr anyal. Ac ymben y coet, *ef a welei* dol vastat, ac ar y tu arall y’r dol, caer vawr a llys. Ac dyuot a oruc P(er)edur y’r llys. A ffan daw, ef a wyl gwyn(n)llwyt teledi^w a niuer mawr o vakwey^eit a welei yn y gylch. A chyuodi a oruc y makwey^eit oll rac P(er)edur(ur) a rodi P(er)edur³¹ i eiste ar neillaw y gwr gwynll(wyt). Ac ymdidan a orugant yny aethbwt

²⁹ From *ymadael* ‘to leave behind’. Cf. the WB reading, *ymadaw* (WBP, 18, 1.13). Peter Wynn Thomas (2000, p.15) gives the meaning of *ammadaw*, *ymadaw* ‘rho heibio’ or ‘abandon’ in the imperative.

³⁰ The *o* here appears written above the *h*.

³¹ ‘Peredur’ occurs both at the end of col. 11, 1.33 and at the start of the next line. I omit the second instance.

[11/611 Trans.]

And after they played for a while, the grey-haired man asked Peredur, "Which of the lads plays the best?" "I would say," said Peredur, "that the yellow-haired lad could have drawn blood upon the auburn-haired lad long ago." "Rise," said the grey-haired man, "and take the auburn-haired lad's stick and shield and draw blood upon the yellow-haired lad if you can." Peredur rose and took the stick and the shield and immediately drew blood upon the yellow-haired lad. And then the grey-haired man said, "Go sit, lord. And you are the best man in the land who strikes with a sword. And I am your uncle, your mother's brother. And you will stay with me this week in order for you to learn manners and etiquette. And now leave behind your mother's words, and I will be your teacher and I will dub you an ordained knight. And although you may see something that seems strange to you, keep silent regarding it and ask nothing about it, lest you be blamed."³² And they received every service in abundance that night until they went to sleep. And the next day when Peredur saw the light of day³³ the next morning, he got up and received his uncle's permission and set out. He came to a great, desolate forest. And at the end of the forest, he could see a grassy plain, and on the other side of the plain, a great fortress and a court. And Peredur came to the court. And when he comes, he sees a handsome, grey-haired [man] and he could see a large host of young men around him. And all the young men got up before Peredur and bid Peredur sit to one side of the grey-haired man. And they talked until they went

³² *I.e.* 'blamed' for asking an ignorant question.

³³ *Lit.* 'the color of (the) day'.

[12/612]

i vwyta. Ac ar neillaw y gwr yn bwyta yd eistedod P(er)ed(ur). A phan darvv bwyta *a* thalmv ar³⁴ yvet, govyn a oruc y gwr gwy(*nllwyt*) y P(er)ed(ur) a wydyat lad a cheledef. “Pei *caffwn* dysc,” eb y P(er)ed(ur), “mi a wybydwn lad *a* chledev.” Sef yd oed ystwffyl haearn *mavr* yn y neuad. “Kyuo^t,” eb y gwr wrth P(er)ed(ur), “a chymer³⁵ y cledev rakwn a tharaw yr ystwffyl haearn.” Pared(ur) a gymyrth y cledyf ac a drewis yr ystwffyl yny vyd yn dev haner a’r cledev yn dev haner. “Doro yn gyflym y dryllyev y gyt ac wynt a gyua(n)nan(n).” P(er)edur a oruc hyn(n)y a chyuan(n)v a oruc yr ystwffyl a’r cledev. Ac erchi a oruc y gwr idaw taraw yr *eil* dyrnawt ac yntev a’y trewis yny vvant [yn dev haner] eil weith. Ac eu dodi y gyt a oruc P(er)ed(ur) a chyuan(n)v a orugant val y buessy(n)t orev. A’r thrydyd dyrnawt a drewis yny dorrassant. Ac ny chyuan(n)ei yr vn onadu(n)t ac i gilid o hyn(n)y allan. Ac yna y dwawt y g(wr) g(wynllwyt), “Dos di i *eiste*. A gorev dyn a lad a chledyf wyt yn y deernas. *Deuparth* dy dewred a geveist a’r traean *hep* gaffel. A ffan geffych kwbyl, ny bydy wrth nep. Ac ewythy^r, vrawt dy vam, wyf vi ytty, a brawt y’r gwr y buost neistwyr y gyda ag ef.” Ac ymdidan a orugant o hyn(n)y allan. Ac ar hyn(n)y, ef a welei dev was yn dyuot y mewn a thrwy y nevad yn mynet i ystauell, a gwaew mawr ganthu(n)t ac a their frwt o waet ar [h]yt y paladyr. A ffan weles y tylwyth hyn(n)y, drycarverthv a orugant hyt nad oed *hawd* ev gwarandaw. Ac ny thorres y gwr

³⁴ *talmv* (ModW *talmu* ‘to distribute’) has its first attestation in 1527, according to GPC, as meaning ‘to finish, complete, draw to a close, come to an end, die; decide, resolve.’ See GPC, s.v. *talmaf*: *talmu*.

³⁵ The *r* appears written above the preceding *e* followed by an *n* that has been crossed out.

[12/612 Trans.]

to eat. And Peredur sat to one side of the man eating. And when they had eaten and nearly finished drinking, the grey-haired man asked Peredur whether he knew how to strike with a sword. "If I were to have training," said Peredur, "I would know how to strike with a sword." There was a great, iron pillar in the hall. "Rise," said the man to Peredur, "and take that sword over there and strike the iron pillar." Peredur took the sword and struck the pillar so that it is in two halves and the sword in two halves. "Put the pieces together quickly and they will become whole." Peredur did that and the pillar and the sword became whole. And the man instructed him to strike another blow and he struck them so that they were in two halves a second time. And Peredur put them together and they became whole, as they had been at their best. And he struck a third blow so that they broke. And the one [half] would not join with the other from then on. And then the grey-haired man said, "Go sit. And you are the best man in the land who strikes with a sword. You have gotten two thirds of your strength and one third still to get. And when you get it all, you will not be comparable to anyone. And I am your uncle, your mother's brother, and brother to the man with whom you were last night." And they talked from then on. And with that, he could see two lads coming in and through the hall going to a room, and with them a great spear with three streams of blood down the spear shaft. And when the household saw that, they cried to the point that it was not easy to listen to them. But the grey-haired man did not break

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gwynll(wyt) a'r ymdidan a Ffared(ur) yr hynny. Ny dwawt y gwr y P(er)ed(ur) pa beth oed hynny. Nys govynnawd P(er)ed(ur). Ac yn agos y hyn(n)y, wynt a welynt yn dyuot y mewn dwy vorwyn a dysgyl vawr ganthvnt, a phen(n) gwr arnei yn waedlyt. Ac yna o newyd, enynnv drycaruayth a oruc y tylwyth. Ac yuet a oruc y gwr g[wyn]ll(wyt) a Phered(ur) yny vv amser vdunt vynet i gysgu. A thrannoeth y bore, y kymyrth P(er)ed(ur) kenat i ewythyrr y vynet ymeith. Ac ef a doeth racdaw y dyd hwnnw y'r coet mwyaf a welsei ef erioet. Ac ympell yn y coet, ef a glywei diasbat, ac ef a doeth yno. A phan daw, ef a wyl gwreic winev delediw a march mawr gar i llaw a chyfrwy gwac arnaw, ac a cheleyn ger i bron. A phan geissei y wreic rodi y geleyn yn y kyfrwy, nys gallei. Ac yna y rodei diasbat, "Wi." "A wreic da," eb y P(er)edur, "paham y diasbedy di." "Yrof i a Duw, P(er)ed(ur) ysgymynnedic, bichan g(wa)ret³⁶ o'm diasbedeyn a geueis i genit ti." "Paham, wreic da," eb yntev, "yd wyf ysgymvn(n) i?" "Am dy uot yn achaws i aghev dy vam," eb hi. "Pan aethost³⁷ ymeith, y llewygawd, ac o affeith y llewic honno yd oed y hanghev. A'r corr a'r corres a weleist di yn llys Arth(ur), yn llys dy dat ti a'th uam y megesit wynt. A chwaer vaeth it tithev wyf innev, a'm gur jinne yw hwn(n). A marchauc ysyt yna yn y coet a ladawd y gwr hwn. Ac na dos di yn y gyvyl ef rac [d]y lad."³⁸ "Ar ga(m)³⁹ oll yd wyt y'm kerydu," eb y P(er)edur.

³⁶ *garet* in the MS with *a* written above the line, indicating abbreviation for *wa*.

³⁷ *aethost* in the MS with a *punctum delens* below the first *s*. Cf. *neistwyr* (col. 12) where *?st* seems to indicate /θ/.

³⁸ Cf. the WB reading *rac dy lad* (p.21, l.16).

³⁹ *arga* in the MS, followed by an apostrophe-like figure abbreviating *-m*. This gives *ar gam* 'wrongful'.

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the conversation with Peredur despite that. The man did not tell Peredur what that was. Nor did Peredur ask about it. And close to that, they could see two maidens coming in and a great dish with them, and on it a man's bloody head. And then, once again, the household began to cry. And the grey-haired man drank with Peredur until it was time for them to go to sleep. And in the morning the following day, Peredur received his uncle's permission to set out. And he went⁴⁰ on that day to the biggest forest that he had ever seen. And at a distance in the forest, he could hear a scream, and he came there. And when he comes, he sees a handsome, auburn-haired woman with a large horse next to her and an empty saddle on it, and with a corpse in front of her. And when the woman would try to put the corpse in the saddle, she could not do it. And then she gave out a scream, "Alas!" "Ah, good woman," said Peredur, "why do you wail?" "Between me and God, accursed Peredur, I have gotten little relief from my wailing on your account." "Why, good woman," said he, "am I accursed?" "Because you were the cause of your mother's death," she said. "When you set out, she fainted, and her death was the result of that faint. And the dwarf and the dwarfess whom you saw at Arthur's court, they were brought up in the court of your father and your mother. And I am your foster sister, and this is my husband. And a knight who is there in the forest killed this man. But do not go near him lest he kill you." "You are all wrong to reproach me," said Peredur.

⁴⁰ Lit. 'came'.

[14/614]

“Ac am vy mot y gyda a chwi kyt ac y *bvm*, nyt hawd ym y oruot. A thaw di bellach a’th [d]iasbedein⁴¹ ac a’th drycaruayth. A mi a gladaf dy wr, ac o gallaf i dial, mi a’y dialaf.” Ac wedy daruot vdunt kladu y gwr, wynt a doethant y’r lle yd oed y marchawc. Sef y govynnawd y marchawc y P(er)ed(ur) pwy oed ac o ba le pan deuei. “O lys Arth(ur) y dodwyf i,” eb y P(er)ed(ur). “Ay gwr i Arth(ur) wyt ti?” eb y marchauc. “Je,” eb y P(er)ed(ur). “Jewn lle yd ymgystlyneist,” eb y marchawc, “a mi a vynnaf ymwan a thi.” Ac yn dian(n)ot ymwan a orugant, a bwrw a oruc P(er)ed(ur) y marchauc ar hynt, a nawd a erchis y marchauc idaw. “Ny cheffy di nawd,” eb y P(er)ed(ur), “ony friody y wreic hon(n) o’r lle a mynet lys Arthur gyntaf ac y gellych a manac y Arth(ur) a’y vilwyr may P(er)edur a’th vwryawd am lad gwr y wreic hon(n) yn *wirion*. A manac i Arth(ur) nat af i o’e lys ef vyth yn[y] ymgaffwyf⁴² a’r gwr hir ysyd yno i dial arnaw saraet y corr a’r *gorres*.” A’r marchawc a briodes y wreic ac a *rodes* i gret vynet lys Arth(ur) ac ar *wneuth(ur)* cwbyl o’r a erchis P(er)edur idaw. A’r marchawc a aeth lys Arth(ur) ac a oruc a *erchit* idaw. Ac yna y kauas Kei i *gerydv* yn vawr am wylltyaw P(er)ed(ur) o’r llys. Ac yna y dwawt Gwalchmei, “Arglwyd,” eb ef wrth Arth(ur), “ny daw y makwy yma vyth tra uo Kei yma. Nit a Kei *odyma* allan.” “Myn vy kret,” eb yr Arth(ur), “Min(n)ev a af y geissiaw anyalwch Ynys Brydeyn amdanaw ef yny kaffwyf, ac yna gwnaet pob vn onadv(n)t waythaf a *gallo* i’e *gilid*.⁴³

⁴¹ *athiasbedein* in the MS.

⁴² *ynymgaffwyf* in the MS.

⁴³ Immediately below *agallo*, l.35, *iegilid* appears on a line of its own. This is indicated by a strong vertical mark in the manuscript. Note also that the last three letters, *-lid*, are no longer legible.

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“And because I have stayed with you as long as I have, it will not [be] easy for me to defeat him. But be silent now with your wailing and with your crying. And I will bury your husband, and if I can avenge him, I will avenge him.” And after they had buried the man, they came to the place where the knight was. The knight asked Peredur who he was and from where he came. “I have come from Arthur’s court,” said Peredur. “Are you Arthur’s man?” said the knight. “Yes,” said Peredur. “A fitting place for you to ally yourself,” said the knight, “and I intend to fight you.” And at once they fought, and Peredur overthrew the knight immediately, and the knight asked him for protection. “You will not have protection,” said Peredur, “unless you marry this woman straight away and go to Arthur’s court as soon as you can and tell Arthur and his warriors that it was Peredur who overthrew you for killing this woman’s husband, he being innocent. And tell Arthur that I will never go to his court until I encounter the tall man who is there to avenge upon him the insult to the dwarf and the dwarfess.” And the knight married the woman and gave his word to go to Arthur’s court and to do all of that which Peredur demanded of him. And the knight went to Arthur’s court and did what was demanded of him. And then Cei was reproached severely for driving Peredur from the court. And then Gwalchmei said, “Lord,” he said to Arthur, “the young man will never come here while Cei is here. [And] Cei will not go away from here.” “By my faith,” said Arthur, “I myself will go search the wastelands of the Isle of Britain for him until I find him, and then let each of them do the worst they can to the other.

[15/615]

A racdaw yd aeth Pered(ur) odynd i diffeithgoedyd ac anialwch. Ac yn diben y diffeithgoet mawr, ef a weles kaer vawr ideoc a gwydweli hir dissathyr yn y chylch, a thyrev amyl arnei. Ac y'r porth y doeth, ac ag arlllost y waew, hyrdu y porth. Ac yn y lle, ynechaf was melyngoch achul ar vw[l]ch vvch i ben yn rodi yn y dewis ay i ellwng y mewn ay yntev menegi i benadur y gayr i vot. "Gorev gennyf," eb y P(er)ed(ur), "menegi i benadur y gayr vy mot." A'r gwas a venegis vot P(er)ed(ur) yn y porth ac yn gyflym y doeth i agori, ac y neuad a oed yno y doeth. Ac ef a welei yn y neuad deunaw [w]eis⁴⁴ o weission kulgocheon yn vn diwygyat, pob vn onad(un)t a'e gilid yn vn dwf, yn vn osged, vn wisc. A llawen yewn vv y gweission wrth P(er)edur a'y diarchenu a orugant ac ymdidan ac ef. Ac ar hyn(n)y, ef a welei pvm morwyn yn dyuot o ystavell y'r neuad a diev oed ganthaw na welsei erioet dyn kymryt a'r bennaf onadunt a hen wisc o bali amdaneu. Ac yn y gwelit y chnawt yn noeth drwy yr [h]en bali, gwynnach oed no blawt y grissiant. Y gwallt hithev a'y dwyayl duach oed no muchud caboledic. Deu vann gocheon a oed yn y devrud; cochach oydynt no fion. A chyuarch gwell a wnaeth y vorwyn hon(n)o i Bared(ur). A mynet dwylaw y mwnygyl⁴⁵ ac eiste y gyda ac ef. Ac ar hynny, ef a welei dwy vanaches yn dyuot y mewn, a chostrel yn llawn

⁴⁴ *deunaweis* in the MS.

⁴⁵ The *-ny-* in *ymwnygyl* are written above the *w* and *g*, which are consecutive in the manuscript. Cf. *mw[nw]gyl* (col. 25).

[15/615 Trans.]

And Peredur went on from there to desolate woods and wilderness. And at the far end of the great, desolate wood, he saw a great, ivy-covered fortress with a tall, untrampled thicket surrounding it, and numerous towers on it. And he came to the door, and with the shaft of his spear, he pounded the door. And straight away, behold a thin, yellowish red-haired lad on the battlements above him giving his choice⁴⁶ either to be let in or else to tell the lord of the fortress of his presence. “I prefer,” said Peredur, “[you] to tell the lord of the fortress that I am [here].” And the lad announced that Peredur was at the door and he came quickly to open it, and [Peredur] came to a hall that was there. And in the hall he could see eighteen thin, red-haired lads⁴⁷ of the same likeness, each one of the same height, of the same figure, and the same dress as the others. And the lads welcomed Peredur and they removed his armour and made conversation with him. And with that, he could see five maidens coming from a room into the hall and he was certain that no man had ever seen one so beautiful as the chief among them with an old dress of brocaded silk about her. And where one saw her naked flesh through the old brocaded silk, it was whiter than the flowers of crystal. Her hair and her brows were darker than polished jet. Two red spots were on her cheeks; they were redder than foxgloves. And that maiden greeted Peredur. And she embraced him and sat with him. And with that, he could see two nuns coming in, and a bottle full

⁴⁶ Lit. ‘giving in(to) his choice’.

⁴⁷ I regularly translate (*g*)*weission* as ‘lads’, but ‘servants’ seems possible here. Note, however, that these are the same *gweission* who demand that the maiden offer herself to Peredur (see col. 16).

[16/616]

o win y gan y neill a chwe thorth o uara cann gan y llall, a dywedut wrth y vorwyn, “Arglwydes, Duw a wyr,” hep wynt, “na bu y’r govent yngot heno o vwyt a diawt namyn kymyn arall hyn.” Sef a wnaethbwt am hynny o vwyt a llyn(n) i rodi racbron P(er)ed(ur) j erchi idaw ef kymryt a vynnei ohonaw. “Nyt velly,” eb y P(er)ed(ur), “y gwneir am hynn o vwyt.” A’y ranv ef hun yn orev ac y medrod kystal i bawb a’y gild o hynny. A phann darvv udu(n)t bwyta, govyn a oruc P(er)ed(ur) lle i gysgv. Ac yna yd aethbwyt ac ef i ystauell dec, da i threfnat, j wely hard o hen dillat. Ac i gysgu i hwnnw yd aeth P(er)ed(ur). Ac yna y kyghores y gweission culgocheon y’r vorwyn mynet i ymgynyc y P(er)ed(ur) ay yn wreic ay yn orderch. “Yrof i a Duw,” eb hi, “peth a weda yn drwc i vorwyn, heb vot idi achaws⁴⁸ a gwr erioet, mynet y ymgynyc i wr o’r byt. Pay vy⁴⁹ erchi innev a wnaei yr unben, digewilid oed gennyf wneuth(ur) a vyn(n)ei.” “Myn yn kret ni,” eb wynt, “oni wnei di hynny, ni a’th adwn di y’th elyneon yn dian(n)ot.” Ac yna y kyuodes y uorwyn yno a thrist a thrwy eigyon ac wylaw, egori drws yr ystavell, a chan y drws yn egori, a hithev yn wylaw, deffroi a oruc P(er)edur a govyn y’r vnben(n)es a wnaeth paham yd wylei.⁵⁰ “Mi a vanagaf ytty, v’arglwyd,” heb hi. “Jarll kadarn fenedic oed vy nhat i, a marw vv, a gorev iarlleth oed honn yn y deernas. Ac nyt oed o etived namyn myui, a mab iarll arall a’m erchis innev y’m tat.

⁴⁸ The *s* in *achaws* is written above the line.

⁴⁹ *yv* in the MS.

⁵⁰ The second *y* in *ydwylei* is written above the *w*. This may perhaps be regarded as an example of the reduction of the diphthong *wy* > *w* unless we view this as a copy error with subsequent correction.

[16/616 Trans.]

of wine with the one and six loaves of white bread with the other, and they said to the maiden, “Lady, God knows,” they said, “that tonight the convent nearby has only this much again of food and drink.” This is what was done concerning that food and drink: to set it before Peredur to insist that he take what he wanted of it. “*This*,” said Peredur, “is not what is to be done concerning this food.” And he himself shared it out as best as he could as much to everyone as to everyone else of those. And when they had eaten, Peredur asked for a place to sleep. And then he was taken to a fine, well-furnished room—to a beautiful bed with old coverings. And Peredur went to that one to sleep. And then the thin, red-haired lads advised the maiden to go offer herself to Peredur either as a wife or as a mistress. “Between me and God,” she said, “it badly befits a maiden—never having had occasion [to be] with a man—to go offer herself to any man. Were the lord to ask for me, it would be shameless for me to do as he pleased.” “By our faith,” they said, “if you do not do that, we will leave you to your enemies at once.” And then the maiden got up there and, sad, sobbing and wailing, opened the door of the room, and with the door opening, and she herself wailing, Peredur woke up and asked the lady why she was wailing. “I will tell you, my lord,” she said. “My father was a strong, brave earl, and he died, and this was the best earldom in the land. And there were no heirs except for myself, and the son of another earl asked my father for me.

[17/617]

Ac ny mynnwnn i evo o'm bod. Ni rodei vy nhat vinnev o'm anuod. Sef y may yr iarll ieuang hwnnw wedy goresgyn vy ghyweth oll eythyr yr vn ty hwn. A rac daet gwyr vy mrodyr maeth i, y gweission a weleist di, y kynhaleassa(n)t wy y ty⁵¹ hwnn etto. Ac nyt oes bellach na bwyt na llynn namyn val y may y manachessev yssyd ryd vdunt y wlat yn an porthi. A'r bore auory y may oet ganthvnt i dyuot yma i oresgyn y ty hwnn. A dyuot i ovyn kynghor ytty a wneuthvm i, v'arglwyd, am hynny. Canys os evo a'm keif i avory, ef a'm ryd i weission i veirch. Ac o mynny di vyvy, nac y'm dwyn odyma nac y'm amdiffyn yma, ti a'm keffy wrth dy ewyllys." "Dos di," eb yntev, "i gysgu ac na gwyl, ac nyt af i y wrthyti hep wnevthur vn o hyn(n)y." A thrachevyn y doeth y vorwyn i gysgu. A thrannoeth y bore, y doeth y vorwyn ar Bared(ur) a chyuarch gwell idaw. "A oes chwedyl newyd gen(n)yt ti," eb y P(er)edur. "Nac oes, v'arglwyd,"⁵² heb hi, "tra vych iach di. Onyt bot yr iarll a'y lv ynghylch y ty⁵³ ac yn galw am wr i ymwan." "Kweirier vy march ymi a mi a af i ymwan." Ac yn diannot mynet a oruc P(er)edur y'r weirglawd ac ymwan a'r marchawc a oed yno a'y⁵⁴ vwrw a oruc P(er)ed(ur) idaw ar hynt. Ac val y doethant attaw hyt barnhawn, ef a'y bwryawd. A ffarnhawn hwyr, ef a doeth attaw marchawc fe[n]edic⁵⁵ kadyr a gwisce adwyn amdanaw, ac ymwan

⁵¹ ytty in the MS.

⁵² The WB version reads, *Nac oes namyn da, arglwyd, tra vych iach ti* (WBP, 26, 1.4). The inclusion of *namyn da* makes good sense with the next phrase, *tra . . . ti*.

⁵³ ytty in the MS.

⁵⁴ w has been crossed out after ay.

⁵⁵ ferredic in the MS. Cf. col.16 above.

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And I did not desire him willingly.⁵⁶ My father would not give me away against my will. So that young earl has conquered my entire realm apart from this one house. And it is because of men as good [as] my foster brothers, the lads you saw, that they yet held onto this house. And now there is neither food nor drink, but as the nuns, for whom the land is free,⁵⁷ feed us. And tomorrow morning is when they are to come and conquer this house. And I have come to ask for your advice concerning that, my lord. Because if he gets ahold of me tomorrow, he will give me to his stable boys. And if you desire me, whether [you] take me away or⁵⁸ defend me here, you will have me at your will.” “Go,” said he, “to sleep and do not weep, and I will not leave you without doing one of those.” And the maiden went back to sleep. And in the morning the following day, the maiden came to Peredur and greeted him. “Do you have news?” said Peredur. “No, my lord,” she said, “while you may be in good health. Except that the earl and his forces are surrounding the house and calling for a man to fight.” “Let my horse be readied for me and I will go fight.” And Peredur went at once to the meadow and fought the knight who was there and Peredur overthrew him immediately. And throughout the afternoon, he overthrew them as they came up to him. And in the late afternoon, a brave, mighty knight came up to him with fine attire about him, and that one fought

⁵⁶ *o’ m bod* ‘willingly’ sounds odd in this context. The WB version makes more sense here: *Nyt awn inheu o’ m bod idaw ef* . . . ‘I would not go to him willingly . . .’ (WBP, 25, ll.7-8).

⁵⁷ *I.e.* ‘free’ to roam.

⁵⁸ On *na(c)* . . . *na(c)* used as ‘whether . . . or’, see the note to § 254 of Simon Evans 1964, 232.

[18/618]

a oruc hwnnw a Phared(ur) a'y vwrw a oruc Pared(ur) ar hyn[t]. A nawd a erchis yntev y P(er)ed(ur). "Pa rwy wr wyt ti?" eb y P(er)ed(ur). "Pennteulv yr iarll⁵⁹ wyf i," eb yntev. "A oes gennyti dim o gwywoeth yr Iarlles hon(n)?" eb y P(er)ed(ur). "Oes," eb yntev, "traean⁶⁰ i chyweth." "Ie," eb y P(er)ed(ur), "ni cheffy di nawd am dy eneit ony rody y traean hwnnw idi hi drachevyn, ac a dwgost o da ohonaw oll; a bwyt kannwr heno i anvon idi ac ev diot y'r castell rakw, a thithev byd garcharawr eithyr na bydy eneitvadev." "Ti a geffy," eb y marchawc, "cwbyl o'r a ercheist." Ac yna y doeth P(er)ed(ur) y'r gayr ac menegis y'r vorwyn kwbwl o'e damwein, a llawenach vvw⁶¹ y nos hon(n)o wrth P(er)ed(ur) no'r nos gynt. A dogned o vwyt a llynn a gawssant y nos honno. A phan vv ams(er) mynet y gysgv, wynt a aethant. A thrannoeth y bore, y doeth P(er)ed(ur) y'r weirglawd ac a doeth attaw ef y dyd hwnnw o varchogion, ef a'y byryawd. A pharnhawn hwyr, y doeth attaw marchawc kym(er)ed(us)⁶² balch ac yn dian(n)ot P(er)ed(ur) a'y byryawd, ac ynte a erchis nawd P(er)ed(ur). "Pa ryw wr wyt ti," eb y P(er)ed(ur). "Distein wyf i yr iarll," eb yntev. "A oes gennyt ti dim o gywoeth yr Iarlles hon(n)." "Oes," eb yntev, "traean y chyweth." "Je," eb y P(er)ed(ur), "ny cheffy nawd am dy eneit ony rody di y'r Iarlles y traean hwnnw o'y chyweth a'y hamrygoll ohonaw a bwyt deucannwr heno o'y llys ac ev diawt ac ev meirch ac ev haruev, a thithev ygharchar." "Ti a geffy yn llawen," eb y distein, "kwbyl o'r a nodeist." Ac y doeth P(er)ed(ur) y'r gayr.

⁵⁹ The scribe had originally written *iarch*. The *ch* has been crossed out and *ll* written above the line.

⁶⁰ After *traean*, the scribe has crossed out *ichwy*. This appears to have been a false start for *ichyweth* which begins the next line.

⁶¹ The second *v* in *vvw* is written above the line between the initial *v* and *w*. This is the past impersonal form of *bot* 'one was'.

⁶² At the end of *kym(er)ed*, a 9 figure indicates the word is *kymeredus*. This is used elsewhere as an abbreviation for *-ur*. See col. 20, for example.

[18/618 Trans.]

Peredur and Peredur overthrew him immediately. And he asked Peredur for protection. "What sort of man are you?" said Peredur. "I am the head of the earl's warband," said he. "Is any of this Countess' property in your possession?" said Peredur. "Yes," said he, "a third of her property." "Well," said Peredur, "you will not have protection for your life unless you give that third back to her, along with all the goods you took from it; and food and drink for a hundred men [are] to be sent to her to the castle over there tonight, and you yourself will be a prisoner but you will not be condemned to death." "You will have," said the knight, "all that you demanded." And then Peredur came to the fortress and told the maiden all about his encounter, and Peredur was more welcome that night than the previous night. And they had an abundance of food and drink that night. And when it was time to go to sleep, they went. And in the morning the following day, Peredur came to the meadow and of the knights who came up to him that day, he overthrew them all. And in the late afternoon, a proud, arrogant knight came up to him and Peredur overthrew him at once, and he asked for Peredur's protection. "What sort of man are you?" said Peredur. "I am the earl's steward," said he. "Is any of this Countess' property in your possession?" "Yes," said he, "a third of her property." "Well," said Peredur, "you will not have protection for your life unless you give that third of her property to the Countess, and her losses from it, and to her court tonight food and drink for two hundred men and their horses and their arms, and you yourself [will be] in prison." "You shall gladly have," said the steward, "all that you specified." And Peredur came to the fortress.

[19/619]

A'r nos honno a dreulassan yn llawen. A'r trydyd dyd, yd aeth P(er)ed(ur) y'r weirglawd a bwrw a orwc y dyd hwnnw a doeth ataw o varchogion yny vv agos y'r nos. Ac yna, ac ef yn vlin, y doeth yr Iarll⁶³ ef hvn ataw y ymwan ac ef. Ac yn diannot y byryawd P(er)ed(ur) yr Yarl. Ac yna y govynnawd P(er)ed(ur) jdaw pwy oed. "Jr Yarl," heb yntev, "wyf j." "Je," eb y P(er)ed(ur), "o mynny caffel nawd am dy eneit, dyro y'r Jarlles ievang o'y chyweth hi e hvn, a'th iarlleth dithev yn hachwanec yn y hewyllys. A bwyt trychannwr ac ev diawt y dwyn heno o'y llys ac ev meirch ac ev harvev." "Hi a geiff hynny oll," eb yr Yarl, "val y nodeist." Ac y mewn y doeth P(er)ed(ur) y nos hon(n)o yn llawenach noc v[n] nos.⁶⁴ A llawenach llawenach vwyth wrthaw yntef yn llys yr Yarlles. A'r bore drannoeth, y kymyrth P(er)ed(ur) kennat y vorwyn j vynet ymeith. "Och! Vy mrawt a'm eneit," eb y vorwyn, "nyd ei di y wrthyf i mor ebrwyd a hynny." "Af, myn vyg kret," eb y P(er)ed(ur). "A phe i na bei o'th gareat ti, ny bydwn j yma yr eil nos." "A vnben," eb y vorwyn, "a venegy di y mi pwy wyt ti?" "Managaf," eb yntev. "P(er)ed(ur) vap Efracw wyf j. Ac o daw arnat nep aghen na nep govvu o'r byt, manac ataf j; mi a'y hamdiffynnaf os gallaf." Ac odynd y kerdod P(er)ed(ur) racdaw yny gyvervyd ac ef marchoges ar varch achvl lludedic. A chyvarch gwell a orvc y varchoges y P(er)ed(ur). Ac yna govyn a oruc P(er)edur jdi pwy oed a ffa gerdet a oed arnei. Ac yna y megis y varchoges kwbyl o'e dam-

⁶³ The *i* in *yriarll* is written above the line.

⁶⁴ *ynos* in the MS.

[19/619 Trans.]

And they spent that night happily. And the third day, Peredur went to the meadow and he overthrew that day all the knights who came to him until it was almost night. And then, with him weary, the Earl himself came up to him to fight him. And Peredur overthrew the Earl at once. And then Peredur asked him who he was. "I am," said he, "the Earl." "Well," said Peredur, "if you desire to have protection for your life, give the young Countess her own property, and your earldom in addition, at her will; and food and drink for three hundred men to be taken tonight to her court with their horses and their arms." "She will have all of that," said the Earl, "as you specified." And Peredur came inside that night happier than any other night. And he was still more welcome yet then in the Countess' court. And in the morning the following day, Peredur took the maiden's leave to set out. "O! My brother and my friend," said the maiden, "do not leave me so soon." "I will, by my faith," said Peredur. "And were it not for loving you, I would not have been here a second night." "Ah, lord," said the maiden, "will you tell me who you are?" "I will," said he. "I am Peredur son of Efracg. And should you need anything or suffer any misfortune in the world, send word to me; I will resolve it if I can." And from there Peredur journeyed onward until a lady rider on a thin, weary horse meets him. And the lady rider greeted Peredur. And then Peredur asked her who she was and what journey she was on. And then the lady rider told Peredur all about her hardship

[20/620]

wein a'y hamarch y P(er)ed(ur). Sef yd oed yna gwreic Syberw y Llannerch. "Je," eb y P(er)ed(ur),⁶⁵ "o'm achaws j y keveist *di* yr amarch hwnnw oll. A mi a'y dialaf ar y nep a'y goruc ytt." Ac ar hyn(n)y, ynechaf y marchawc yn dyvot *attadu(n)t*. Ac yn y lle, amovyn a oruc a Fferedur a welsei ef y ryw varchawc yd oed yn y ovyn. "Beth a vynnvt ti a hwnnw," eb y P(er)ed(ur), "namyn gwirion yw dy orderch di. A mivi yw yr marchawc a ovynny di. A llyma dangos yt y mae mi." A gossot a oruc P(er)ed(ur) arnaw yn chwimwth eidiawc a'y vwrw yn amharchus y'r llawr. Ac yna yd erchis y marchawc nawd i P(er)ed(ur). "Ti ny cheffy nawd," eb y P(er)ed(ur), "onyt ei y bob lle o'r a gerdeist ti a'r vorwyn j venegi j bawb j bot yn wrion." "Af yn llawen," eb y marchawc a'y gret a gymyrth P(er)ed(ur) i ganthaw ar hyn(n)y. Odyna y kerdod P(er)ed(ur) yny weles kastell ac i borth y *castell* y doeth. Ac ac arlllost y waew, ordi dor y porth. Sef y doeth gwas gwinev telediwr—a meint miliwr yndaw—i egori porth. Ac oedran map a debygei P(er)ed(ur) i vot arnaw. Ac y neuad y doeth P(er)ed(ur). Ac yno y gweley P(er)ed(ur) gwreic vawr delediwr a morynyon llawer y gyda a hi.⁶⁶ A llawen vwytt yno wrth P(er)ed(ur). A ffan darvv vdunt vwytta, y dwot y wreic wrth P(er)ed(ur),⁶⁷ "A vnben," eb yr hi, "gorev yw iti venet odyma i gysgu le arall."⁶⁸ "Paham?" eb y P(er)ed(ur). "Naw gwidon o widonot Kaer Loew yssy"⁶⁹

⁶⁵ *p(er)ed(ur)* is here abbreviated with the less common [∞] figure.

⁶⁶ After *ahi*, the scribe has crossed out *Allewe(n)*, but starts again with *Allawen* on the next line.

⁶⁷ *p(er)ed(ur)* is abbreviated here with the 9 figure, which is more regularly an abbreviation for *-us*. Cf. col. 18.

⁶⁸ *gorev yw iti venet odyma igysgu odyma le arall* in the MS. The second *odyma* is redundant and confuses the sense. It may be a copying error for *i* 'to', the scribe having just written *odyma*. Note also that the second *odyma* begins a new line in the MS (l.33).

⁶⁹ The WB version has *yssyd* with *d* written above the line.

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and her dishonour. She was the wife of Syberw of the Glade. “Well,” said Peredur, “it is because of me that you suffered all that dishonour. And I will avenge it upon the one who did it to you.” And with that, behold the knight coming toward them. And immediately, he asked Peredur if he had seen the sort of knight that he was seeking.⁷⁰ “What would you want with that one,” said Peredur, “for your mistress is innocent. And the knight whom you seek is myself. And here is showing you it is me.” And Peredur attacked him quickly and fiercely and overthrew him dishonourably to the ground. And then the knight asked Peredur for protection. “You will not have protection,” said Peredur, “unless you go back to every place that you traveled through with the maiden to tell everyone that she is innocent.” “I will go gladly,” said the knight and Peredur took his word from him on that. From there, Peredur traveled until he saw a castle, and he came to the castle gate. And with the shaft of his spear, he hammered the gate door. A handsome, auburn-haired lad came—and he was the size of a warrior—to open [the] gate. But Peredur imagined he was of a young boy’s age. And Peredur came to a hall. And there Peredur could see a large, beautiful woman and many maidens with her. And Peredur was welcomed there. And when they had eaten, the woman said to Peredur, “Ah, lord,” she said, “it is best for you to leave here to sleep elsewhere.” “Why?” said Peredur. “Nine witches of the witches of Caer Loyw are

⁷⁰ Lit. ‘inquiring after’.

[21/621]

yna yn dyuot yma⁷¹ beunoeth ac ev tat ac ev mam y gida ac wynt. Ac nyt nes yni yn diang yn vyw noc yn llad o'r rei hynny. Ac neur *derw* udvnt diffeithiaw yn kywoeth oll namyn yr vn ty hwnn." "Yrof vi a Duw," eb y P(er)edur, "nyt af j odyma heno. Ac o gallaf j nerth i chwi, mi a'y gwnaf." Ac yn agos y'r dyd o'r diwednos, ef a glywei Bered(ur) diasbat. Ac yn gyflym y kyvodes o'e gryd a'e lawdwr a chaffel y gledyf. A phan daw, yd oed vn o'r gwidonot yn ymo(r)ddiwed⁷² ac vn o'r gwylwyr. A Phered(ur) a'y trewis ar i fenn yny ledawd i helym a'y phenfeistin vegys dysgyl ar i ffenn. Ac yna y dwawt y widon a drewit, "Och a Baredur dec," eb hi, "dy nawd ac vn Duw." "Paham," eb y P(er)edur, "y gwdost di, wrach, y may P(er)edur wyf j." "Am vot yn dyghetven ym gaffel govv't y gennyt. A thyghetven yw *i* tithev kymryt⁷³ march i gennyf ynnev ac arvev, a bot⁷⁴ ysbeit y gyda a mi yn dysgu marchogeth ac yn dysgu llad a chledyf ac ymlad ac arvev ereill." "Titheu a gefy nawd," eb⁷⁵ y P(er)edur. "A pheit a chywoeth y wreic honn." A'y chret a gymyrth ar hynny. A dyuot a oruc P(er)edur drachevyn ar yr Yarlles a chymryt y chennat y vynet y gyda'r widon ar y gwidonot ereill. Ac yno y tri-

⁷¹ *yna* in the MS. Goetinck also emends *yna* to *yma* (WBP, 29, l.17).

⁷² The *o* in *ymoddiwed* is written above the line, which seems to indicate abbreviation for *or*.

⁷³ The *t* in *kymryt* is written above the line.

⁷⁴ After *abot*, the scribe has crossed out *ysbot*, having begun to write the next word, *ysbeit*, but confusing it with the preceding *bot*.

⁷⁵ *eb* is written above the line.

[21/621 Trans.]

there coming here every night with their father and their mother with them. And our escaping alive is no nearer than our being killed by those ones. And they have laid waste all our realm but this one house.” “Between me and God,” said Peredur, “I will not go away tonight. And if I can strengthen you, I will do it.” And as daybreak [drew] near from the end of the [previous] night, Peredur heard a cry. And he got up quickly in his shirt and his trousers and got his sword. And when he comes, one of the witches was clutching one of the watchmen. And Peredur struck her on her head so that her helmet and mail cap flattened out like a dish on her head. And then the witch who was struck said, “O, fair Peredur,” she said, “your protection and that of God.” “Why,” said Peredur, “do you, hag, know that I am Peredur?” “Because it was destined that I will suffer affliction from you. And there is a destiny that you will take a horse and arms from me, and that you will stay with me a while learning how to ride and learning how to strike with a sword and how to fight with other arms.” “You will have protection,” said Peredur. “But stop [plaguing] this woman’s realm.” And he took her word on that. And Peredur came back to the Countess and received her permission to go with the witch to the other witches. And Peredur spent

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gawd P(er)ed(ur) teir wythnos ar vn tv. Ac yna y kauas dewis i varch a'y arvev o'r a oed yno. Ac odyo yd aeth P(er)ed(ur) yny dywanawd ar dyffryn tec gwastyt ac yn diben y dyffryn, y gwelei kudugul meudwy. A dyuot hyt yno a oruc a llawen vv yr mevdwy wrthaw. Ac yno y bu y nos honno. A phan gyuode[s] P(er)ed(ur) drannoeth, yd oed eiry wedy odi yr y nos gynt, ac yn tal y kudugul y gwelei P(er)ed(ur) gwalch gwyllt wedy llad hwyat. Sef a oruc P(er)ed(ur) yna seuyll ar y varch ac edrych ar vran oed yn ymyl y'r hwyat. A medyl yaw a oruc am duet y vran a gwynet yr eiry a chochet y gwaet. A thebic y'r tri hynny a oed ar y wreic vwyaf a garei yntev. Nyt amgen i gwallt oed duach no'r vran nev vvchvd, a'y chnawt oed gynwynnet ac eiry, a'y devrud oed kyn gochet a gwaet.⁷⁶ Ac yna yd oed Arthur yn keissiaw P(er)edur, ef a'y deulu. Ac yd argannvv Arthur ef hvn P(er)ed(ur) y lle yd oed yn sevyll. Ac yna y dwawt, "A wdawch chwi," eb ef, "pwy y marchawc paladyr hir racwn?" "Na wdan" eb wynt. Sef yd aeth vn o'r makwyveit hyt ar P(er)ed(ur) a govyn idaw pwy oed. Ac niss atebawd⁷⁷ P(er)ed(ur) am i vot yn medyl yaw am y wreic vwyaf a garei. Sef a oruc y makwy gossot ar Bered(ur), ac nyt argywedawd dim o hynny i Baredur. Sef a oruc P(er)ed(ur) yna yn orulwng chwimwth ymchwelu ar y makwy a'y vwrw y'r llawr. Ac ef a doeth yna ol yn ol attaw rivedi petwar march ar ugein. A pheredur ac ev byryaw hep dywedut wrthv(n)t vn *geir*.

⁷⁶ In these two sentences, there are three copula constructions. Rather than the more usual sequence predicate + copula + subject, which is by far the most common in the text, these three appear to be the opposite, subject + copula + predicate. See GMW, 140, n.3. It is possible that these are three abnormal clauses (type 1) with unexpressed relative particles *a*. Because they occur three times in a row, however, I think it more likely that the copula construction is what was meant. For the assertion that the inverted copula sentence is a relative order, see Roberts 2005, xxxviii.

⁷⁷ *nissatelbawd* across two lines in the MS (ll.25-26).

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there for three successive weeks. And then he got to choose his horse and his arms from those that were there. And Peredur went from there until he happened upon a fair, shallow valley and at the far end of the valley, he could see a hermit's cell. And he came there and the hermit welcomed him. And he spent that night there. And when Peredur got up the next day, snow had fallen since the previous night, and, near the cell, Peredur could see that a wild hawk had killed a duck. Then Peredur stood up on his horse and looked upon a raven which was near the duck. And he thought about the blackness of the raven and the whiteness of the snow and the redness of the blood. And those three were similar to⁷⁸ the woman whom he loved most. Namely her hair was blacker than the raven or jet, and her flesh was as white as snow, and her cheeks were as red as blood. And then Arthur was seeking Peredur, he with his warband. And Arthur himself noticed Peredur where he was standing. And then he said, "Do you know," he said, "who the knight of the tall spear is over there?" "No," they said. So one of the young men went to Peredur and asked him who he was. But Peredur did not answer him because he was thinking about the woman whom he loved most. The young man struck Peredur, but no part of that did harm to Peredur. Then Peredur quickly and angrily turned upon the young man and threw him to the ground. And there came to him then one after the other a total of twenty-four horses.⁷⁹ And Peredur overthrew them without saying a single word to them.

⁷⁸ Lit. 'A likeness to those three was on . . .'

⁷⁹ Perhaps *march[awc]* 'knight(s)' was intended.

[23/623]

Ac ar vn gossot, y bwryawd ef pob vn onadvnt. Ac yna y doeth Kei attaw a dywedut wrthaw yn arw disgethrin. Ac yna y kymyrth P(er)ed(ur) Kei a'y waew y dan i dwen a bwrw ergyt⁸⁰ ac ef⁸¹ nny dorres gwaell i ysgwyd ac nny vyd Kei yn y varwlewic. A th(ra)⁸² vv Gei yn y varwlewic, ymchwelut a wnaeth y march a'r kyfrwy yn wac arnaw parth a'r lle yd oed Arthur. A phan weles⁸³ teilv Arth(ur) y march yn dyuot velly, bryssyaw a wnaethant y lle yd oed Gei a thebygu pan yw y lad a wnathoedit. Sef y gweles niver kywreynt y kyuannei yr esgyrn oll kann dihagassei y kymalev. A'r niver kywreinniaf a wydyat medeginiaeth a vedeginaethawd Kei ym pebyll Arth(ur). A drwc vv gan Arth(ur) gyhwrdd hynny a Chei, kanys mawr y karei Arth(ur) ef. Sef a dwawt Gwalchmei yna, "Na dlei nep kyffroi marchawc vrdawl i ar i vedwl yn aghyuartal kanys medyl yaw yd oed y marchauc hwnnw am y wreic vwyaf a garei. Ac os da gennyti, arglwyd," eb y Gwalchmei wrth Arthur, "myvi a af ar y marchawc i edrych a symvdawd⁸⁴ i vedwl, ac ony symudawd, mi a archaf yn hygar idaw dyuot i ymwelet a thi." Ac yna y sorres Kei wrth Walchmei. Ac y dywawt Kei wrth Walchmei, "Dilis y devy di Walchmei a'r marchawc erbyn i awynev hyt ar Arth(ur), a chlot vechan yw itti gorvot ar varchawc blin lludedic. Ac y velly Walchmei y gorrvost⁸⁵ ym pob lle o'th ystryw ac o'th eiriev tec. A digawn o arvev yw dy eiriev twllodrvs

⁸⁰ The *r* in *ergyt* is written above the line.

⁸¹ This syntax here is not straightforward. It seems the scribe may have become tired or confused in copying his exemplar. Cf. the WB wording, *A Pheredur a'e kymyrth a gwayw dan y dwyen ac a'e byrywys ergyt mawr y wrthaw, hyny torres y vreich a gwahell y yscwyd* (p.31, ll.20-22, emphasis mine). After writing *i dwen* our scribe continues a *bwrw ergyt* 'struck a shot' (note it is not 'struck him a shot' as in the WB), but instead of *y wrthaw* 'away from him', he goes back and adds in *ac ef* (perhaps because he had left out the object of *bwrw*?) which, as it stands, makes little sense.

⁸² The abbreviation ^a more regularly abbreviates *-ur*. Here it abbreviates *-ra*. The corresponding line in the WB text (WBP, 31, l.23) has *Athra* unabbreviated.

⁸³ The scribe had originally written *welles*, with a *punctum delens* below the second *l*.

⁸⁴ *assymvdawd* in the MS.

⁸⁵ *ype* crossed out after *ost*.

[23/623 Trans.]

And with the same blow,⁸⁶ he overthrew every one of them. And then Cei came up to him and spoke to him bitterly and discourteously. And then Peredur caught Cei with his spear from under his jaw and cast him a blow so that he broke his shoulder-blade and so that Cei faints dead away. And while Cei was in a dead faint, the horse returned with the saddle on it empty toward the place where Arthur was. And when Arthur's warband saw the horse coming thus, they hurried to the place where Cei was and supposed that he had been killed. The skilled ones saw that all of the bones would join since the joints had escaped [injury]. And the most skilled ones who knew of medicine treated Cei in Arthur's tent. And Arthur disliked that Cei suffered that,⁸⁷ for Arthur loved him greatly. Then Gwalchmei said, "No one ought to discourteously disturb an ordained knight from his thoughts, for that knight was thinking about the woman whom he loved most. And if you please, lord," said Gwalchmei to Arthur, "I myself will go to the knight to see if his thoughts have moved on, and if not, I will ask him courteously to come visit you." And then Cei sulked at Gwalchmei. And Cei said to Gwalchmei, "Undoubtedly, Gwalchmei, you will come to Arthur with the knight by his reins, and little praise shall be yours in overpowering a weary, fatigued knight. And like that, Gwalchmei, have you conquered everywhere with your cunning and with your fair words. And your deceiving words are armour enough

⁸⁶ *gossot* 'attack, onset, onslaught, assault, rush; blow, stroke, tilt, joust; effort; light stroke, touch' (GPC s.v. *gosod* 3) may refer specifically to the second phase of an attack (after the *dyrchaf*), specifically with the use of a weapon or fist (Charles-Edwards et al. 2005, 317).

⁸⁷ Lit. 'that that meets Cei'.

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di y ymlad a gwr heb aruev amdanaw onyt peis o vliant tenev, kanyd reit yn y lle honno na gwaew na chledyf.” “Kei,” eb y Gualchmei, “gormord a dywedy di o vlygder a chrokys wrthyf j. A myvi a dygaf y marchawc yma heb dorri na breich na gwaell ysgwyd.” Ac yna y dwawt Arth(ur) wrth Walchmei, “Ys da dywedeist di hynny, Walchmei, ac ys doeth. A chymer y march a’r arvev a vynnich a dos hyt⁸⁸ ar y marchawc.” Ac yna yd aeth Gwalchmei hyt y lle yd oed Baredur ac yd oed P(er)ed(ur) etto yn yr vn medwl. Sef y dyvawt Gwalchmei wrth Bared(ur) yna, “Pae tebygvn j, vnben, bot yn gystal gennyti ymdidan ohonof j a thydi ac y mae gennyf i, mi a ymdidanwn a thi. A chenat wyf ynnev attat ti gan Arthur j erchi ytt dyvot y ymwelet ac ef. A llawer a doeth attat ti am yr vn neges honn.” “Gwir yw hynny,” eb y P(er)ed(ur), “ac anhygar y doethan y ymwan, ac ni mynnwnn vy nwyn i ar vy medwl kanys medyl yaw yd oedwn am y wreic vwyaf⁸⁹ a garaf.” A menegi yna a oruc i Walchmei ystyr kwbyl o’e vedwl. “Yrof i a Dvw,” eb y Gwalchmei, “nyt oed anvonedigeid dim o’th vedwl ac nyt oed ryued dy lidiaw am dy dwyn i ar dy vedwl.” “Dywet,” eb y P(er)ed(ur), “imi

⁸⁸ *hyt* written above the line.

⁸⁹ *vwyaf* was originally in the MS. A smaller *v* has been added over the second *v* in *vwyaf* in an attempt, it seems, to correct to *vwyaf*.

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to battle a man without armour on him save a tunic of thin linen, because in that case, there is need neither of a spear nor of a sword.” “Cei,” said Gwalchmei, “you speak to me too much in anger and strife. And I will bring the knight here without breaking an arm or a shoulder-blade.” And then Arthur said to Gwalchmei, “It is good you said that, Gwalchmei, and it is wise. And take the horse and the arms that you desire and go to the knight.” And then Gwalchmei went to the place where Peredur was and Peredur was still in the same thoughts. This is what Gwalchmei said to Peredur then, “If I supposed, lord, that you were as willing that I should speak with you as I am, I would speak with you. And I am a messenger to you from Arthur to ask you to come visit him. And many came to you with this same task.” “That is true,” said Peredur, “and discourteously they came to fight,⁹⁰ but I desired not to be distracted⁹¹ from my thoughts since I was thinking about the woman whom I love most.” And he then told Gwalchmei the content of all his thoughts. “Between me and God,” said Gwalchmei, “none of your thoughts were dishonourable and it was not strange your becoming angry for being distracted from your thoughts.” “Tell me,” said Peredur,

⁹⁰ Cf the WB reading, *ac anhygar y doethant. Ymlad a wnaethant a mi . . .* ‘and they came discourteously. They battled with me . . .’ (WBP, 33, ll.21-22). This may make better sense. The Peniarth 7 version suggests that Peredur was under the impression they came expressly to fight him.

⁹¹ Lit. ‘taken’.

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a ydiw Kei yn llys Arthur?” “Ydyw,” *eb* y Gwalchmei, “ac evo diwaethaf *a* ymwanawd a thi. Ac ni hanvv well ef o hynny. Ef a dorres i vreich *a* gwaell i ysgwyd yn y kwymp a gavas gan dy baladyr di.” “Kymeret hynny,” *eb* y P(er)ed(ur), “yn nechrev dial sarhaet y korr a’r gorres.” Sef a oruc Gwalchmei ryvedu kymwyll oho(n)naw y *korr*. Ac yna y govynnawd Gwalchmei y’r marchawc pwy oed. “P(er)ed(ur) vab Efracw wyf i.”⁹² A dywet tithev ymy pwy wyt tithev,” *eb* y P(er)ed(ur). “Gwalchmei vap Gwyar wyf i,” *eb* yntev. Ac yna ydd aethant dwylaw mw[nw]gyl. A rodi o bob vn onadunt i fyd ar gynhal kedymdeithas diffleis o bob vn onadunt ac e gilid. Ac yna yd aethant yll dev i gyt hyt ar Arth(ur). A phan giglev Gei⁹³ ev bot yn dyuot y gyt, y dwawt yntev, “Mi a wydwn,” *eb* ef, “na bidei reit i Walchmei⁹⁴ ymlad a’r marchauc. A diryved yw caffel ohonaw ef clot kanys mwy a geif ef o’y eiriev tec twyllwreith noc a gaffwn ni o nerth yn meirch a’n arvev.” Ac i luest Walchmei y diawsc⁹⁵ ev harvev. A gwisgaw a *orugant* yna amdanadu(n)t vn riw wisc. A mynet law yn llaw⁹⁶ a wnaethant yll dev hyt ym pebyll Arthur. A chyuarch gwell i Arthur a oruga(n)t. Ac yna y dwawt Gwalchmei wrth Arthur, “Llyma, arglwyd, P(er)edur ap Efracw, y gwr a vvost⁹⁷ yn i geissiaw

⁹² *ef* crossed out after *i*.

⁹³ *gei* is written above the line.

⁹⁴ *warchmei* in the MS.

⁹⁵ The *i* in *ydiawsc* is written above the line, but does not indicate *–ri–*. *y diawsc* is the correct reading.

⁹⁶ *law wynllaw* in the MS.

⁹⁷ *y gwr y a vvost* in the MS. Here, the WB reads, *y gwr y buost . . . yn y geissaw* (WBP, 35, ll.10-11), an improper relative clause of the genitive type. Evans gives examples of affirmative genitive improper relative clauses that utilise the particle *y* alongside examples with the particle *a* (GMW, 65). The P7 scribe, however, seems to have become confused, beginning his subordinate clause as it is in the WBP, but continuing as if *y gwr* were the direct object of *buost*, which it is not. This makes no difference in the English translation.

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“is Cei at Arthur’s court?” “Yes,” said Gwalchmei, “and he [was] the last who fought with you. And he was no better on account of that. He broke his arm and his shoulder-blade from the fall he got by your spear.” “Let that be taken,” said Peredur, “as the beginning of the vengeance for the insult to the dwarf and the dwarfess.” Gwalchmei marvelled that he mentioned the dwarf. And then Gwalchmei asked the knight who he was. “I am Peredur son of Efrawg. And tell me who you yourself are.” said Peredur. “I am Gwalchmei son of Gwyar,” said he. And then they embraced. And each one of them gave his word⁹⁸ to maintain a true friendship, each one of them with the other. And then those two together came to Arthur. And when Cei heard that they were coming together, he said, “I knew,” he said, “that there would be no need for Gwalchmei to battle the knight. And it is not strange that he received praise since he gets more from his fair, deceiving words than we get from the strength of our horses and our arms.” And [they went] to Gwalchmei’s tent to remove their armour. And they then dressed themselves in the same sort of attire. And those two went hand in hand to Arthur’s pavilion. And they greeted Arthur. And then Gwalchmei said to Arthur, “Here, lord, is Peredur son of Efrawg, the man whom you were searching for

⁹⁸ Lit. ‘his faith’.

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ys⁹⁹ hir o amser.” “Groessaw wrthyt,” eb yr Arthur, “a phae gwy[pwn] vot dy gynnyd val y bv, nyt da [yd] evt¹⁰⁰ ti y wrthyf i pan euthost. A hyn(n) hagen a daroganawd y corr a’r gorres itti a oruc Kei sarhaet vdv n y’ m llys i. A thithev a dieleist ev sarahet wynt ar Gei.” Ac ar hynny, y doeth y vrenhines y mewn, hi a’y llawvorynnyon. A chyuar(ch)¹⁰¹ gwell a oruc P(er)edur idi. A llawen vvant wyntev wrth P(er)edur a’y berchi yn gystal a’r gorev o’r llys. Ac odynd yd aetha(n)t Gaer Llion. A’r nos gyntaf y doeth P(er)ed(ur) Gaer Llion, mal yd oedynt yn troi yn y gaer, y kyfvarvv ac wynt Hagharat Law Eurawc. Sef y dwawt P(er)ed(ur) yna wrthi, “A vnbenes, mi a’th garwn di yn vwyaf gwreic pay da gennyt.” “Na da gennyf, yrof a Duw,” eb hi. “A tra vwyf vyw, ny’th vynnaf.” “Myn yg kret inne,” eb y P(er)ed(ur), “ni dywedaf innev vn geir wrth gristion yny ellych di arnat vvg karv yn wyaf gwr o’r a welych.” A tranoeth yn diannot P(er)ed(ur) a gerdawd racdaw yny dywanawd ar b(ri)forth¹⁰² vawr a’r vynynd mwyaf a welsey neb. Ac yn diben y mynyd, ef a welei dyfryn grwn(n) tec, a gororev y dyffryn a welei yn goedyd tew amyl¹⁰³ ac yn garregawc. A gwast[at] y dyffr[y]nn a welei yn vaestyr tec ac yn weirglodiev. Ac yn gyuagos¹⁰⁴ y’r koet, ef a welei tei duon mawr amyl a ffurorweith¹⁰⁵ arnu(n). A dysgynnv i ar varch¹⁰⁶ a’y [ar]wein tu a’r koet. Ac am ruth(ur) o’r kyet, ef a

⁹⁹ There are two holes in the manuscript here, one before *ys* and a second, larger one after *arthur* on l.2 which extends down into l.3 after *dygynnyd*. The scribe has written around the holes, both on this side of the leaf and on the following (col. 27).

¹⁰⁰ *daevt* in the MS. Possibly the 2. sing. impf. / cond. of *dyuot* ‘you used to / would come’, which is more regularly *deuut*, *dout* (GMW, p.134). However, Cf. the WB reading, *nyt aut* ‘you would not [have] gone’ (WBP, 35, l.14). The *nyt daevt* here may be the same with *t* /d/ represented twice. Equally possible, however, is *da evt* ‘not good [that] you went . . .’ I opt for the latter, amending to *nyt da [yd] evt* (see GMW § 146) as do Ellis and Lloyd (1929, 168).

¹⁰¹ Above the *r* in *Achyuar*, there is a sharply curved line abbreviating *-ch*.

¹⁰² The *i* in *biforth* is written above the line, indicating abbreviation for *-ri-*.

¹⁰³ After *amyl*, the scribe has crossed out *amy*, having begun in error to rewrite the same word.

¹⁰⁴ *gyuagyuagos* in the MS.

¹⁰⁵ The meaning of *ffurorweith* is unclear. We expect a noun grammatically. This looks to be a close compound with the elements *puror* + *gweith*. *Puror* can mean ‘purifier, cleanser; purist; singer, harpist; ordinary bard’ (GPC, 5149), while *gweith* can mean ‘work, labour; craftsmanship, workmanship, ornamentation; fortification, earthwork, fort’, among others (GPC, 2981). The element *ffuror* is particularly problematic as none of the meanings for *puror* fit the context. Ellis and Lloyd (1929, 169) translate ‘strong walls’, having derived this presumably from the elements *mur* ‘wall, rampart, fortification’ (GPC, 4540) + *or* + *gweith*. There are several problems with this rendering, however. If *mur* were the first element, we would not expect it to aspirate to *ffur* following the preposition *a* (the *ff* may be an orthographic representation of *f* /v/, but neither would we expect lenition of *m* > *f* following *a*). The

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for a long time.” “Welcome to you,” said Arthur, “and if I knew that your development would be as it has been, all the worse¹⁰⁷ that you went away from me when you went. But this, however, the dwarf and the dwarfess—whom Cei insulted in my court—prophesied of you. And you have avenged their insult upon Cei.” And with that, the queen came inside, she and her handmaidens. And Peredur greeted her. And they welcomed Peredur and showed him as much respect as the best in the court. And from there, they went to Caerleon.¹⁰⁸ And the first night Peredur came to Caerleon, as they were walking around the fortress, Angharad Llaw Eurog met them. Then Peredur said to her, “Ah, Lady, I would love you above all women, if it please you.” “It does not please me, between me and God,” she said. “And as long as I am alive, I will not desire you.” “By my faith,” said Peredur, “I will not say a single word to a Christian until you are able to love me the most of the men whom you see.” And the next day, Peredur journeyed onward at once until he happened upon a wide highway and the largest mountain anyone had ever seen. And at the other end of the mountain, he could see a fair, round valley, and the outskirts of the valley he could see were thickly wooded and rocky. And the floor of the valley he could see was a fair, open plain, and made up of meadows. And adjacent to the forest, he could see many large, black houses with fortifications¹⁰⁹ on them. And he dismounted from [his] horse and led it toward the forest. And at some distance from the forest, he

second element, *or*, is equally problematic. The Ellis and Lloyd translation seems to take *or* as a plural ending (< *awr*? See GMW, 28) for *mur*. However, the use of the *awr* plural ending with *mur*, as far as I can determine, is elsewhere unattested. Perhaps *or* should be understood as *o’r* ‘of the’, which could render ‘fortification of craftsmanship’ as a possibility, if one follows Ellis and Lloyd as regards *mur*. My translation of ‘fortifications’ takes into account the final element (*g*)*weith* while acknowledging that, although problematic, *mur* (also ‘fortification’) may still lie behind *ffuror*.

¹⁰⁶ *ar yw* is crossed out after *varch*.

¹⁰⁷ Lit. ‘it is not good’. See n.100 above.

¹⁰⁸ This marks the end of section I(a). For the corresponding passage in the other versions, see WBP, 35, 1.25, and RBP, 215, 1.10.

¹⁰⁹ See n.105 above.

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welei anvat garrec vawr ochrawc; ac ar honno ef a welei ochyr vchel llym a'r ford yn kyrchv y'r och[yr] hwnnw; a'r llew yn rwym wrth gadwynev a welei yna. Ac yn kysgv yd oed y llew ar ochyr y garrec. A ffwill dwvyn a welei y dan y llew a'y loneit yndaw o esgyrn dynyon ac anyvelieit. Sef a oruc P(er)ed(ur) yna tynnv i gledyf yn gyflym a tharaw y llev yny vyd yn dibin wrth y gadwyn ywch ben(n) y pwll. A'r eil dyrnawt¹¹⁰ a drewis ar y gatwyn yny digwydwd y llew a'r gadwyn yn y pwll. Ac arwein y varch a oruc P(er)edur yna ar draws ochyr y garrec a dyvot racdaw y'r dyffryn. Ac ef a welei yp(er)ued y dyffryn kastell tec, a dyuot a oruc P(er)edur p(ar)tha¹¹¹ a'r kastell. Ac y mewn gweirglawd a oed yno,¹¹² ef a welei gwr llwyt mawr yn eiste a dev was jeuuieing yn saethu karnev ev kyllyll, ac asgwrn morvil a oed yn y karnev. A gwinev oed y neill o'r gweision a melyn oed y llall, a meibyon y'r gwr llwyt oedynt. A chyuarch a oruc P(er)ed(ur) y'r gwr llwyt. Sef attep a rodes y gwr llwyt ydaw, "Mevl ar uaryf vym porthawr." Ac yna y gwybv P(er)ed(ur) y may y llew a¹¹³ oed porthawr idaw ac na hanoed yntev o gret. Ac yna yd aeth y gwr llwyt a'y veibion y'r kastel a P(er)ed(ur) y gyda ac wynt, ac i nevad dec yd aethant. Ac yd oed yno byrdev tec a llieynev arnadvnt a dogned

¹¹⁰ *dyrnlawt* in the MS. The *r* in *dyrnlawt* is written above the line.

¹¹¹ *ptha* in the MS with a crossed descender in *p*, which otherwise abbreviates for *per*. It can, however, abbreviate *par* (Denholm-Young 1964, 70). The full form in this instance is *partha* a 'toward'.

¹¹² The *o* in *yno* is written above the line.

¹¹³ *a* is written above the line.

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could see a great, monstrous rock with cliffs; and on that he could see a steep precipice and the path leading to that cliff; and he could see this¹¹⁴ lion there, bound in chains. And the lion was sleeping on the rock cliff.¹¹⁵ And he could see a deep pit below the lion full of the bones of men and beasts. Then Peredur quickly pulled out his sword and struck the lion so that it hangs by the chain above the pit. And he struck the chain a second blow so that the lion and the chain fell into the pit. And then Peredur led his horse across the rock cliff and went¹¹⁶ on to the valley. And he could see in the middle of the valley a fair castle, and Peredur came toward the castle. And in a meadow which was there, he could see a large grey-haired man¹¹⁷ sitting and two young lads shooting at the handles of their knives, and there was whale bone in the handles. And auburn-haired was one of the lads and yellow-haired was the other, and they were sons to the grey-haired man. And Peredur greeted the grey-haired man. The grey-haired man gave him this reply, "Shame upon my gatekeeper's beard." And then Peredur knew that it was the lion who was his gatekeeper and that he himself was not from Christendom. And then the grey-haired man went with his sons to the castle and Peredur with them, and they went to a fair hall. And there were fair tables there with linen tablecloths on them and an abundance

¹¹⁴ Lit. 'and the' but used colloquially for 'and this'.

¹¹⁵ Or 'at the side of the rock'.

¹¹⁶ Lit. 'came'

¹¹⁷ Note that the Welsh here is *gwr llwyt* as opposed to the description of Peredur's two uncles earlier on, *gwr gwynllwyt*.

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o vwyt a diawt. Ac ar hynny, *ef a* welei Beredur gwreic *brud ohen* yn dyvot y'r nevad a gwreic *dec* jeuuang y gida a hi; a mwyaf *dwy* wraged a welsei nep oedynt. *Sef* val yd eistedassant y gwr llwyt ar y penn issaf y'r bwrdd a'r *wreic* brud y nessaf ydaw, a Phared(ur) *a* estedawd y gida a'r wreic jeuvang. A'r dev was a wassanaethawd *arnadu(n)t*. Sef a oruc y wreic jeuang edrych yn graff ar Beredur a daly t(ri)styt.¹¹⁸ Sef y govynnawd P(er)ed(ur) idi paham y *t(ri)stawd*. "Mj a vanagaf ytty," eb hi. "Yr pan y'th weleis gyntaf, yd wyf y'th garv. A dolur yw gennyf a *thrw*m gwelet ar was kyn vonedigeidiet a thydy y dihenyd a wneir arnat ti avory." "Pwy a wna vyn dihenyd," eb y P(er)edur. "A weleisti di," heb hi wrth P(er)edur, "y tei dvon mawr ym bron yr allt?" "Gweleis," eb y P(er)ed(ur). "Gwyr y'm tat j oll yw y rei hynny. A'm tat j yw y gwr llwyt raccw a'm *brodyr* yw y gweission jeveing. Ac *wyntev* a barant dyvot pawb o niver y dyffryn am dy ben di avory i'th lad." "A adant wy," eb y P(er)ed(ur), "ymwan gwr a gwr?"¹¹⁹ "Gadant," heb hithev. "Pwy henw y dyffryn hwn?" eb y P(er)ed(ur). "Y Dyffryn Krwnn," eb hi. "Yr mwyn dy orderch," eb y P(er)ed(ur), "a bery dithev letty a diwallrwyd y march j *heno*?" "Paraf, yn llawen," eb hi. A ffan *vv*

¹¹⁸ The *i* in *tistyt* is written above the line, abbreviating *-ri-*.

¹¹⁹ *gwr a gwr a gwr* in the MS.

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of food and drink. And with that, Peredur could see a rather old, melancholy woman coming to the hall and a fair young woman with her; and they were the largest two women anyone had seen. This is how they sat: the grey-haired man at the foot of the table and the melancholy woman next to him, and Peredur sat with the young woman. And the two lads waited upon them. The young woman looked intently upon Peredur and suffered sadness. So Peredur asked her why she grieved. "I will tell you," she said. "Since I first saw you, I have loved you. And it pains and distresses me to see a lad as noble as you suffer the death that will be done to you tomorrow." "Who will bring about my death?" said Peredur. "Did you see," she said to Peredur, "the large, black houses in the heart of the wood?" "Yes," said Peredur. "Those ones are all my father's men. And the grey-haired man over there is my father and the young lads are my brothers. And they will ensure that everyone of the host of the valley comes against you tomorrow to kill you." "Will they allow," said Peredur, "fighting man to man?" "Yes," said she. "What is the name of this valley?" said Peredur. "The Dyffryn Crwn,"¹²⁰ she said. "For the sake of your lover," said Peredur, "will you arrange lodging and plenty [of food] for my horse tonight?" "Yes, gladly," she said. And when it was

¹²⁰ 'The Round Valley'.

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amser ganthvnt mynet i gysgu *wedy dogned* gyvedach. A thranoeth y *bore*, y clywei Bered(ur) twrw gwyr a meirch ygkylch y kastell. A'r vorwyn a beris dwyn y Beredur i *varch* a'y arvev. A Phered(ur) a aeth y'r weyrglawd yn diannot. A'r wreic a'y *merch* a doeth ar y gwr llwyt ac a *dwawt*¹²¹ wrthaw, "Arglwyd," eb wynt, "*kymer* dj gret y maccwyf na dywetto, yn lle o'r y kerdo, dim o'r a weles *yma*, a *dyro* nawd idaw. A ni a vydwn *drostaw* y keidw."¹²² "Na chymeraf, myn *vyg kret*," eb yntev. A Ffared(ur) a aeth *j ymlad* a'r llu hwnnw. Ac erbyn echwyd, nevr daroed y Bered(ur) llad *trayan* y llu yn diargywed idaw ef. Ac yna y *dwawt* y wreic brud wrth y gwr llwyt, "Nevr deryw y'r maccwy *llad* llawer o'th lv. A *dyro* nawd *weithion* y'r maccwyf." "Na rodaf, myn *vyg kret*," eb y gwr llwyt. Ac yna y *kyvarvv* y gwas melyn a Pharedur, a *Phared*(ur) a'y lladawd. Ac yd oed *gwreic* y gwr llwyt a'y verch yn edrych ar *lad* y gwas melyn. Ac yna hevyt y *dywedassant* wrth y gwr llwyt, "Arglwyd," eb wynt, "doro nawd *weithion* y'r maccwyf. Nevr deryw llad y gwas melyn." Ac ar hynny, y *kyvarvv* y gwas gwynev a Pharedur. A *Phared*(ur) a ladawd hwnnw hevyt. Ac y *dwawt* y vorwyn wrth i that

¹²¹ *a dldwawt* in the MS. If *dd* is what was meant, then we may add this to the examples of *dd* for /ð/ in this text. This is doubtful, however, given the scribe's tendency to duplicate the last letter (or sound) before breaking those words that continue onto the next line.

¹²² *yn keidw* in the MS. This looks like a scribal error for *y keidw* 'that he keeps it', i.e., that he keeps *y gret* 'his word'. P.W. Thomas, in his unpublished edition of the text, emends to *yn keidw[eit]* 'as keepers'. In that case, we would expect lenition of *k > g*. Admittedly, since *cret* is a feminine noun, we should expect *y cheidw* as I have emended it; however, it is not difficult to understand why the scribe, having written out *yn*, should opt not to aspirate the *k* which succeeds it. It is less easy, I think, to understand why *k* should go unlenited if *keidweit* were intended. Cf. the WB reading, *y keidw* (WBP, 38, 1.13).

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time for them, they went to sleep after an abundant feast. And in the morning the following day, Peredur could hear a clamour of men and horses around the castle. And the maiden arranged for his horse and his arms to be brought to Peredur. And Peredur went to the meadow at once. And the woman and her daughter came to the grey-haired man and said to him, "Lord," they said, "take the young man's word that he will not say anything of what he saw here, wherever he may go, and grant him protection. And we will stand surety for him that he keeps it." "No, by my faith," said he. And Peredur went to battle that host. And by midday, Peredur had killed a third of the host, himself unharmed. And then the melancholy woman said to the grey-haired man, "The young man has killed many from your host. And now grant the young man protection." "No, by my faith," said the grey-haired man. And then the yellow-haired lad met Peredur, and Peredur killed him. And the wife of the grey-haired man and her daughter were looking upon the yellow-haired lad's death. And then they also said to the grey-haired man, "Lord," they said, "now grant the young man protection. The yellow-haired lad has been killed." And with that, the auburn-haired lad met Peredur. And Peredur killed that one as well. And the maiden said to her father,

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“Buassei yewnach ytt rodi nawd y’r maccwyf kynn llad dy deu vab. Ac ni wnn a diegy dy hvn.” “Dos dithev,”¹²³ eb ef, “ar y maccwyf ac arch idaw nawd ym ac y’r a dieghis o’m gwyr.” A’r vorwyn a doeth hyt ar Baredur ac a erchis nawd o’e that ac y’r a dieghis o’y wyr. “Mi a rodaf nawd,” eb y P(er)[e]d(ur),¹²⁴ “gan yr amot hwnn: mynet o’th dat, ac¹²⁵ a dieghis o’y wyr y gyt ac ef, y wrhav y Arthur, a managet i Arthur y may P(er)ed(ur) vap Efvrawc a’y gyrrawd yno. A mi a vynnaf kymryt bedyd ohonaw a chredu y *G(ri)st*.¹²⁶ A minhev a’y hanvonaf ar *Arthur* y beri rodi y dyffryn hwnn y’th *dat* dithev ac o’y etiued.” Ac yna y doethant y *mewn* ar y gwr llwyt. A chyuarch gwell a *oruc* y gwr llwyt a’y wreic y P(er)edur. Ac yna y dwawt y gwr llwyt wrth *Beredur*, “*Yr* pan yttwyf yn medu y dyffryn hwnn, ny weleis j *g(ri)stiawn* a elei yn vyw, namyn tydi. A ninhev a awn y wrhav, *vi* a’m gwyr, i Arthur ac i gymryt bedyd.” Ac yna y dwawt P(er)edur, “Diolchaf i,”¹²⁷ heb [ef], “i Duw na thorreis in(n)hev vying *kret* wrth y wreic vwyaf a garaf na dywedeis vn geir eton wrth gristiawn.” Ac yno y bu P(er)ed(ur) y nos honno. A thranoeth y bore, yd aeth y gwr llwyt a’y wyr lys Arthur a gwrhav a oruga(n)t i Arthur. Ac yna y p(er)is Arthur i bedydiau. Ac yna y dwawt y gwr llwyt y Arth(ur)

¹²³ *dithlthev* in the MS, ll.3-4.

¹²⁴ The manuscript has *ypd^u*, with a crossed descender in *p*, indicating abbreviation for *per*. The scribe has left out *e*.

¹²⁵ Before *ac*, the scribe has crossed out *gan yramot* y, having begun to recopy the preceding line in error.

¹²⁶ This word is not legible. Gwenogvryn-Evans reads a *y* with an *i* glossed immediately above it, perhaps in a later hand.

¹²⁷ After *i*, there is a strong downward stroke. It is unclear whether this is meant as a letter. Note that on the next line, *heb* is missing the expected subject pronoun.

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“It would have been better for you to grant the young man protection before the deaths of your two sons. And I know not whether you yourself will escape.” “Go,” he said, “to the young man and ask him for protection for me and for those of my men who escaped.” And the maiden came to Peredur and asked for protection for her father and for those of his men who escaped.¹²⁸ “I will grant protection,” said Peredur, “with this condition: that your father go, and those of his men who escaped with him, to pay homage to Arthur, and let him tell Arthur that it was Peredur son of Efwarg who sent him there. And I desire that he be baptised and believe in Christ. And I myself will send [word] to Arthur to arrange that this valley be given to your father and to his heirs.” And then they came inside to the grey-haired man. And the grey-haired man and his wife greeted Peredur. And then the grey-haired man said to Peredur, “For as long as I have owned this valley, I have not seen a Christian go away alive, except for you. But we will go to pay homage, myself and my men, to Arthur and to receive baptism.” And then Peredur said, “I thank God,” he said, “that I did not break my word to the woman whom I love most that I have not spoken a single word yet to a Christian.” And Peredur spent that night there. And in the morning the following day, the grey-haired man went with his men to Arthur’s court and they paid homage to Arthur. And then Arthur had them baptised. And then the grey-haired man told Arthur

¹²⁸ That is, ‘escaped alive’. Cf. the WB reading, . . . *ac erchi nawd y that ac y’r sawl a diaghyssei o’e wyr yn uyw* ‘. . . and [she] asked for protection for her father and for those of his men who had escaped alive’ (WBP, 39, ll.5-7).

[31/631]

pan yw Pared(ur) vab Efracw a'y gyrrawd ef a'y wyr hyt yno. Ac yna y rodes Arth(ur) y Dyffryn Krwnn y'r gwr llwyt a'y ettivedeon val yd archassei P(er)ed(ur) idaw, o'y gynnal y dan Arthur. A chan gennat Arthur, yd aeth y gwr llwyt tv a'r Dyffryn Krwnn. Ac odynd yd aeth P(er)edur ymdeith drannoeth y bore, ac y kerdawd anvedred o dir diffeith heb dim kyvanned. Ac o'r diwed, ef a dywanawd ar gyvanned godlawt, ac yno y klywssei P(er)ed(ur) bot sarph aruthyr ygorwed ar warthaf modrwy evr hep adv kyvanned ar seith milltir o bob tv idi. A Pheredur a doeth i ymlad a'r sarph. A thrwy lavr a fferygyl, y gorvv Bered(ur) ar y sarph, ac ef a'y lladawd ac a gymyrth idaw ef hvn y vodrwy. Ac y velly y bu P(er)ed(ur) yn kytvot agherdet ac anesmwythdra hep dywedut vn geir wrth gristiawn o'r byt yny golles i liw a'y wed o etlit adaw llys Arth(ur) a'r wreic vwyaf a garei. Ac o'r diwed, ef a doeth lys Arth(ur). Ac yna gyvagos y'r llys, y kyuarvv ac ef teulu Arthur yn myned neges a Chei vap Kynyr yn ev blaen. Ac nyt atwaynat nep o dylwyth Arth(ur) P(er)ed(ur) na'y arwydyon yna, a Phered(ur) ac ev hatwaenat wynt oll. Sef y govynnawd Kei y P(er)ed(ur) pwy oed, a dwyweith, a their, ac nys atebawd P(er)edur ar dim. Sef

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that it is Peredur son of Efwarg who sent him and his men there. And then Arthur gave the Dyffryn Crwn to the grey-haired man and his heirs as Peredur had requested of him, to hold it under Arthur. And with Arthur's permission, the grey-haired man went toward the Dyffryn Crwn. And from there Peredur set out in the morning the following day, and he traversed an immeasurable wasteland with no habitation. And at last, he happened upon a rather poor dwelling, and there Peredur heard that there was a terrible snake lying on top of a gold ring, leaving no dwelling within seven miles in every direction. And Peredur came to battle the snake. And through exertion and danger, Peredur conquered the snake, and he killed it and took the ring for himself. And thus did Peredur suffer wandering and uneasiness without saying a single word to any Christian until he lost his hue and his appearance from sorrow for leaving Arthur's court and the woman whom he loved most. And at last he came to Arthur's court. And then, close to the court, Arthur's warband met him going [on a] quest with Cei son of Cynyr in front of them. And no one from Arthur's retinue recognised Peredur or his banners¹²⁹ there, but Peredur recognised them all. Cei asked Peredur who he was, and a second time, and a third, but Peredur did not answer him anything. This

¹²⁹ Lit. 'standards, banners, ensigns, flags'.

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a oruc Kei yna o dic wrth[aw] am nas *attebei* gwan P(er)ed(ur) a gwew yn y vordwyt i geissiaw dywedut ohonaw. Ac ny oruc P(er)ed(ur) yr hynny na dywedut *vn geir* wrth Gei nac ymdiala ac ef yr hyn(n)y. Sef y dwawt Gwalchmei yna, “Jrof i a Duw, Gei¹³⁰ Wynn, ys drwc y *medreist* kyflavanv ar y makwyf yr nas dywedei wrthyt.” Ac yna yd *ymchwelawd* Gwalchmei y’r llys y gyt a’r maccwyf ac ervynneit y *Wenhwyuar* p(er)i medeginyaeth y maccwyf yr y vot yn vvt. A ffan delei Walchmei draygevyn, ef a daley i bwyth y *Wenhwyuar* a menegj y may Kei a *vrathassei* y maccwyf. A *Gwenhwyvar* a beris medeginaythu y maccwyf. A ffan doethant y teulu adref o’r *neges* honno, yd oed marchawc yn y *weirglawd* yn ymyl y llys yn erchi gwr y ymwan. A’r marchawc mvt a aeth y *ymwan* ac ef. Ac a’y byryawd yn dian(n)ot hep dywedut *vn geir* wrthaw. A ffeunvd hyt ym penn yr wythnos ef a doeth marchawc¹³¹ o newyd y’r *weirglawd* y alw am wr y ymwan, a’r marchawc mvt ac ev bwryawd oll. A diwyrnad yd oed Arth(ur) a’y devlu yn myned y’r eglwys. Sef y gwelynt maccwyf yn y *weirglawd* yn dangos arwyd *ymwan*. Sef y dwaut Arthur yna, “Kyrcher y mi vy march a’m arveu a mi a af y vwrw y maccwyf raccw . . .”

¹³⁰ The scribe has written *gei* twice, the second of which has been crossed out.

¹³¹ *marchawc* written above the line.

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is what Cei did then out of anger toward him for not answering him: stab Peredur with a spear in his thigh to get him to speak. And despite that, Peredur neither spoke a single word to Cei nor seek vengeance upon him concerning that. Then Gwalchmei said, “Between me and God, Fair Cei, you behaved badly to attack the young man even though he did not speak to you.” And then Gwalchmei returned to the court with the young man and beseeched Gwenhwyfar to arrange treatment for the young man because of his being mute. And when Gwalchmei would come back, he would pay its price to Gwenhwyfar and make known that it was Cei who had stabbed the young man. And Gwenhwyfar arranged for the young man to be tended to. And when the warband came home from that quest, a knight was in the meadow near the court demanding a man to fight with. And the mute knight went to fight him. And he overthrew him at once without saying a single word to him. And every day until the end of the week a new knight came to the meadow to call for a man to fight with, and the mute knight overthrew them all. And one day Arthur and his warband were going to church. They could see a young man in the meadow brandishing the signal¹³² to fight. Then Arthur said, “Let my horse and my arms be brought to me and I will go overthrow the young man over there . . .”

¹³² Lit. ‘a signal’ or ‘a banner’.

[--Cols. 33-36 (fol. 12) are missing from the manuscript. The corresponding passage in the WB can be found in WBP, 41, l.19 to p.43, l.29--]

[37/637]

. . . y *tan* y eiste. A bwta ac yuet a oruga(n)t ac ymdidan. Ac yn hynny, brwysgav a oruc P(er)ed(ur) a dywedut wrth y Gwr Du, “Ryved yw gennyf j,” [eb] ef, “kadarnet y dyweddy dj dy vot a gadv ohonawt tynnv dy lygat o’th benn.” “Vn o’m kynnedvev jnv,” eb y Gwr Dv vnlllygeidiavc, “pwy bynac a gymhwyllei wrthyf j vn geir am vy llygat na chaffei y eneit nac yr Duw nac yr dyn nac yr da o’r byt.” “Arglwyd dat,” eb y vorwyn, “kyt dyweto yr vnbenn hwnn o vaswed a meddawt yr vn geir gynnev, na thorr di y geir a dywedeist.” “Na thorraf,” eb yntev, “mi a¹³³ adaf ydav heno y eneit.” Ac ar hynny, y t(ri)gassant y nos honno. A’r bore drannoeth, y kyuodes y Gwr Dv y vyny a gwisgav arvev amdanaw a dywedut wrth P(er)ed(ur), “kyvot ti, dyn, y vyny y odef dy anghev.” “Y Gwr Dv,” eb y P(er)edur, “os ymlad a vyny di a myvi, vn o dev peth. Ay dyro di ymi arvev ay yntev diosc di dy arvev. Ac awn hep vn arvev y ymlad.” Ac yn chwimwth diosc y arvev a oruc y Gwr Du ac yn drygnaussus bwrw y arvev y wrthav a dywedvt wrth Bared(ur), “kymer yr arvev a vyny ch y chyuoet y ymlat.” Ac yna¹³⁴ y doeth y vorwyn ac arvev y Beredur. Ac yn diannot ymlad a orugant¹³⁵ yny vv reit y’r Gwr Du erchi nawd Baredur. “Tj a geffy nawd,” eb y P(er)ed(ur), “tra vych yn dywydut pwy wyt ac yn dywedut pwy a dynnavt dy lygat o’th benn.” “Arglwyd,” eb y Gwr Du, “minhev a’y managaf ytty. Yn

¹³³ The *a* here is written above the line.

¹³⁴ *yna* occurs twice in the MS.

¹³⁵ *oruc|gant* in the MS, ll.30-31.

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. . . the fire to sit. And they ate and drank and conversed. And with that, Peredur became intoxicated and said to the Black Man,¹³⁶ “I find it strange,” he said, “as strong as you say you are, but you allowed your eye to be pulled out of your head.” “One of my peculiarities,” said the one-eyed Black Man, “[is that] whoever utters a single word to me about my eye shall not keep his life, neither for God’s sake, nor for man’s sake, nor for any riches at all.” “Lord father,” said the maiden, “although this lord out of levity and drunkenness said that very word just now, do not break the word you spoke.” “I will not,” said he, “I will grant him his life tonight.” And with that, they passed that night. And in the morning the following day, the Black Man rose and armed himself and he said to Peredur, “Get up, man, to suffer your death.” “Black Man,” said Peredur, “if you wish to battle me, do one of two things. Either give me arms or else remove your arms. And let us go fight without any arms.” And the Black Man quickly removed his arms and, ill-tempered, threw his arms away from him and said to Peredur, “take the arms you desire and rise up to battle.” And then the maiden came with arms for Peredur. And they battled at once until the Black Man was obliged to ask for Peredur’s protection. “You will have protection,” said Peredur, “so long as you say who you are and say who pulled out your eye from your head.” “Lord,” said the Black Man, “I will tell you. I

¹³⁶ *gwr dv* is the regular construction for indicating ‘black-haired man’ and Sioned Davies, in her translation of the WB version (2007), renders it as such. While this may be what is meant, he goes on to tell Peredur that his name is *Du Thrahauc* ‘Oppressive Black One’, which leads me to think that in all instances, *du* refers to more than just his hair colour. For this reason, I translate *Gwr Dv* as ‘Black Man’.

[38/638]

ymlad a'r P(ry)f Du o'r carn y colleis i vy llygat. A chruc mawr yssyd
 raccwn a hwnnw a elwir Kruc Calar(us). Ac yn y kruc y mae karn vaur o
 gerric, ac yn y garn y mae pryf, ac yn llosgwrn y pryf y may maen. A
 rin(n)wedeu y maen yw pwy bynac a'y kaffe i yn y law, ef a gaffe i a
 vynnei o evr yn y llaw arall idaw. Ac yn ymlad a'r pryf hwnnw y colleis
 i, vnben, vy llygat. A'm henw¹³⁷ inhev yw y Du Thrahauc kanys treissiav
 paub a wnevthvn o'r a gyuarvv a mj." "Dywet ti ymi pa bellet odyma yw
 y kruc a dywedy di." "Mi a'y dywedaf," eb y Gwr Dv. "Y dyd yd elych
 di odyma, tj a ergydy hyt yn llys Meibion Diodeivieint." "Paham," eb y
 P(er)ed(ur), "y gelwir wyntw Meybyon y Diodeivieint?" "Avang llynn ac
 ev llad vnweith bevnyd. Ac am hynny, y gelwir wyntw velly. Odynd," eb
 y Gwr Dv, "yd ergydy hyt yn llys Yarlles y Campev." "Pa gampev yssyd
 arnei?" eb y P(er)ed(ur). "Trychannwr o devlu yssyd yno. Ac y'r gwr
 dieythyr a del y'r llys y menegir y campev. Ac yn nessaf y'r Jarlles yd
 eiste y trychannwr, val y kaffer, menegi ev campev. Ac odynd ti a ergydy
 y'r Kruc Calar(us). Ac yn y kruc hwnnw, y may p(er)chen trychan pebyll
 yn kadw y pryf." "Je," eb y P(er)ed(ur), "Y Gwr Dv, digawn gennyf i a
 dywedeisti. A chan buost mor darhaus ac y dewedeist duhvn,¹³⁸ clot ac
 alussen yw dy lad. Ac yn dyannot P(er)edur a ladawd¹³⁹ y Gwr Du yna.
 Ac yna

¹³⁷ After *henw*, the scribe has crossed out *yn*.

¹³⁸ For a similar example of assimilation in P14, see *uuhun* on page 186 of that text.

¹³⁹ The scribe has written *ay lladawd* (the final *d* is not legible, but one must presume it had once been on the page), however *puncta delentia* beneath the *y* and the first *l* indicate them for expunction.

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lost my eye fighting the Black Serpent of the cairn. Over there is a great mound and that is called the Mound of Sadness. And in the mound there is a great stone cairn, and in the cairn there is a serpent, and in the tail of the serpent there is a stone. And the virtues of the stone are that whoever should have it in his hand, he would have as much gold as he desired in his other hand. And I lost my eye battling that serpent, lord. And the Black Oppressor¹⁴⁰ is my name because I have oppressed all who have encountered me.” “Tell me how far from here the mound is that you speak of.” “I will tell you,” said the Black Man. “The day you go from here, you will come to the court of the Sons of Suffering.”¹⁴¹ “Why,” said Peredur, “are they called the Sons of the Suffering?” “A lake monster¹⁴² kills them once each day. And because of that, they are called that. From there,” said the Black Man, “you will come to the court of the Countess of the Feats.” “What feats are hers?” said Peredur. “Three hundred men of [her] warband are there. And the feats are explained to the stranger who comes to the court. And next to the Countess sit the three hundred men, as will be found, to explain their feats. And from there, you will come to the Mound of Sadness. And in that mound, the owners of three hundred pavilions guard the serpent.” “Well,” said Peredur, “Black Man, you have told me enough. And since you were so oppressive as you yourself said, your death is honourable and a blessing.” And then Peredur killed the Black Man at once. And then

¹⁴⁰ Lit. ‘Oppressive Black One’.

¹⁴¹ *Meibion Diodeivieint* occurs both with and without the definite article. For the definite article, see the following sentence and the WB reading, *Meibon y Brenhin y Diodeifeint* (WBP, 45, 1.17) and *Meibon Brenhin y Diodeifeint* (WBP, 46, 1.15). For the other instance in P7 without the definite article, see col. 39. I translate literally as each instance occurs in the text.

¹⁴² The *avang llyn* ‘lake monster’ is referred to henceforth only as the *avang*.

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y dwawt y vorwyn wrth Beredur, “A vnben,” eb hi, “pei tlaut vydut yn dyuot yma, ti a aut yn gywaethoc odyma o drysor y Gwr Du a ledeist. A thi a weleist a oed o vorynnyon tec yn y llys; ti a geffy honn a vyny ch onadunt ay’n wreic ay’n orderch.” “Nyd ydwyf j yma, vnbennes,” eb y P(er)edur, “yg godev gwreicca. Namyn y gweission tec a weleis j yn y llys ymgeffelybent a’r morynyon val y mynnwynt. Ac ni mynnaf j odyma na da na dim o’r a welaf.” Ac odyna yd aeth P(er)edur hyt yn llys Meibion Diodeiviei(n)t. A ffan doeth y’r llys, ef a welei yno waraged hygar¹⁴³ da ev gwybot. A llawen vvant wrth Beredur ac ymdidan ac ef. Ac val y bydynt velly, wynt a welynt march yn dyvot y mew’n a chyfrwy arnaw. Ac yd oed yn y kyfrwy keley’n. Ac vn o’r gwraged a gyuodes y vyny ac a gymyrth y geley’n ac a’y hynnienyawd y mew’n kerwyneit o dwuyr twymyn a oed is law y drws. Ac wedy hynny a’y hirawd ac eli gwerthvaur ac yna y kyuodes y geley’n yn gyn jachet ac y bu jachaf y ym[di]dan¹⁴⁴ a ffawb. Ac yn gyuagos j hynny y doeth dev wr ereill yn dwy gelyn yn vn diwygat a’r geley’n gyntaf. A’r vn ryw gyweir a orvc y gwraged ar y dwy geley’n hynny ac ar y gyntaf. Ac yna y govynnavd P(er)edur paham yd oed y kalaned velly. Ac y dwaut y gwraged y Beredur y may avang a oed agos udunt yno, a hwnnw ac eu lladei bevnyd.

¹⁴³ The y in *hygar* is written above the line.

¹⁴⁴ Cf. p.189 of the P14 text.

[39/639 Trans.]

the maiden said to Peredur, “Ah, lord,” she said, “if you were poor in coming here, you will go away rich with the treasure of the Black Man whom you killed. And you have seen what there were of fair maidens in the court; you shall have the one whom you desire among them either as a wife or as a mistress.” “I am not here, lady,” said Peredur, “with the intent to find a wife. But let the fair lads I saw in the court marry the maidens as they desire. And I desire from here neither goods nor anything of what I see.” And from there Peredur went to the court of the Sons of Suffering. And when he came to the court, he could see there beautiful women of excellent courtesy. And they welcomed Peredur and conversed with him. And as they were like this, they could see a horse coming inside with a saddle on it. And there was a corpse in the saddle. And one of the women got up and took the corpse and bathed it in a tub-full of warm water which was below the door. And after that she anointed him with valuable ointment and then the corpse rose, as healthy as [when] it was healthiest, to converse with everyone. And next to that came two other men as two corpses in the same condition as the first corpse. And the women restored those two corpses the same way as the first. And then Peredur asked why the corpses were like that. And the women told Peredur that there was a monster that was close to them there, and that one would kill them each day.

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Ac ar hynny, y t(ri)gassant y nos honno. A thrannoeth y kyuodes y maccwyueit y vyny a ledessit a mynet ymdeith. Sef yd erchis P(er)ed(ur) vdunt yr mwyn ev gorderchev y adv ef y gyda ac wynt, a'y omed a *orugant*. "Pei y'th ledit ti," eb yr wynt, "nyt oed ytti a'th wnelei yn jach vyw ac ynni y may." Sef a oruc P(er)ed(ur) yna mynet yn y hol yny divlannassant y ganthaw. Ac val y bydei Bered(ur) yn kerdet y velly, ynnychaf y gweli¹⁴⁵ y wreic deccaf a welsei erioet yn eiste ar benn brynn. "Mj a wnn," heb hi, "dy hynt a'th vedwl," wrth Beredur. "Mynet y ymlad a'r avang yd wyt, a'r avang a'th lad o ystryw, kanys euo a wyl paub o'r a del attav o gysgavt mayn yssyd ar drws yr ogof, ac ny wyl nep euo yny darffo idaw y lad. Ac a llech waew y llad paub o'r a del attaw. A ffei rodot ti dy gret ymi y karut vyvi yn vwyaf gwreicc, my a rodwn yt maen val y gwelut ti yr avang ac na welei yr auang dydi." "Rodaf, myn vying k[r]et," eb y P(er)edur, "ac yr pan i'th weleis, mi a'th gereis. A ffa le, vnbennes, y keissiaf inheu dydy." "Amovyn di," heb yr hitheu, "Amerodres yr India." Ac yna y divlannawd y wreic i wrth Bared(ur) wedy rodi y maen yn y law. Ac yna y kerdawd P(er)ed(ur) racdaw yny doeth y dyffryn tec. Ac avon a oed yn y dyffryn. A gororev y dyffryn a oed yn goet tec gwastat gogyvywch. A gweirglavd dec amyl a oed yn y dyffryn. Ac o'r neill tu y'r avon yd oed kadw¹⁴⁶ o deveit gwynnyon, ac o'r tv arall kadw o deveit duon.

¹⁴⁵ This is the old 3.s.impf. of *gwelet* 'he could see'. See GMW, 121 and *cf.* *ymwani* (col. 47) and *rodi* (col. 48).

¹⁴⁶ After *kadw*, the scribe has crossed out *odoed*.

[40/640 Trans.]

And with that, they passed that night. And the next day, the young men who had been killed got up and set out. Peredur asked them, for their lovers' sakes, to allow him [to go] with them, and they refused him. "If you were killed," they said, "you have no one who might make you alive and well as we have." Then Peredur went after them until they disappeared from him. And as Peredur was traveling like this, behold he could see the fairest woman he had ever seen sitting atop a hill. "I know," she said to Peredur, "your path and your intent. You are going to fight the monster, and the monster will kill you through guile, for it sees everyone who comes to it from the shadow of a rock that is at the mouth of the cave, but no one sees it until he is killed. And with a stone spear it kills everyone who comes to it. And if you would give me your word that you would love me most among women, I would give you a stone so that you could see the monster but the monster could not see you." "Yes, by my faith," said Peredur, "and since I saw you, I loved you. And where, lady, shall I seek you out?" "Ask for," said she, "the Empress of India." And then the woman disappeared from Peredur after putting the stone in his hand. And then Peredur journeyed onward until he came to a fair valley. And there was a river in the valley. And the outskirts of the valley were a fair, flat wood, about as high.¹⁴⁷ And there were several fair meadows in the valley. And on one side of the river was a herd of white sheep, and on the other side, a herd of black sheep.

¹⁴⁷ That is, the outskirts were about the same height all around. The Welsh *gogyvwywch* 'rather as high' < *go* 'rather' + *cyfuwch* 'as high', one comparative of *uchel*.

[41/641]

A ffan vrevei vn o'r deueit duon, y devei vn o'r deueit gwynnyon atadunt ac yd aei yn burdu. A ffan vrevei vn o'r deueit gwynnyon, y devei vn o'r deueit *duon* attadunt ac yd aei yn burwen. A *ffrenn* a welei ar lann yr avon, a'r *neill* hanner y'r prenn yn llosgi hyt y vlaen a'r llall a deil arnav ac a'y risc yn *tyvv* yn dec. Ac yn agos ar hynny, y *gwelei* maccwy yn eiste a deu *vilgi* vronnwynnyon vrychyon yn vn gynllyvan yn gorwed ger y law. Ac yn y koet gyvarwynep ac ef, y klywei gyvodi hydgant. A chyvarch gwell a oruc P(er)edur y'r maccwyf a'r maccwyf a gyvarchavd gwell y P(er)ed(ur). A their ford a welei¹⁴⁸ Bared(ur) yn ymrannv o'r lle yd oed y maccwyf. A govyn a oruc P(er)edur pa le yd [a]ei y teir ford hynny. "Vn onadunt," eb yr maccwy, "a a y'm llys j ac arall onadunt a a y dinas yssyd agos yma. A'r ford vechan a wely di yna a a y lle mae yr avang. Ac yewnaf y gwnaf j ytty," eb y maccwy wrth Baredur, "vn o dev peth. Ay mynet y'm llys j o'r blaen, a thi a geffy *lewenyd* yno, ay t(ri)gaw gyda minhev *yma* yn edrych ar ellwng kwn divlin ar hydod blin. A ffan vo amser mynet y vwyta, ef a dav yma gwas a m(ar)ch y'm erbyn j, a thric di gyda a myvy heno." "Duw a dalo ytt," eb y P(er)ed(ur), "a chan dy gennat mi a af ymeith parth a[c] y *may* yr avang." A myned a oruc P(er)ed(ur) *racdaw*. A rodi y maen yn y llaw

¹⁴⁸ The *el* in *awelei* is written above the line.

[41/641 Trans.]

And when one of the black sheep would bleat, one of the white sheep would come to them and would become¹⁴⁹ pure black. And when one of the white sheep would bleat, one of the black sheep would come to them and would become¹⁵⁰ pure white. And he could see a tree on the bank of the river, and one half of the tree was burning to the top and the other had leaves on it and its bark growing beautifully. And close to that, he could see a young man sitting and two speckled, white-breasted grey-hounds in the same leash lying next to him. And in the forest facing him, he could hear a herd of deer rising. And Peredur greeted the young man and the young man greeted Peredur. And Peredur could see three paths diverging from the place where the young man was. And Peredur asked where those three paths went. "One of them," said the young man, "goes to my court and another of them goes to a city that is near here. And the small path that you see there goes to the place where the monster is. And the best I will do for you," said the young man to Peredur, "is one of two things. Either go to my court up ahead, and you will be welcome there, or stay with me here watching unwearied dogs unleashed on wearied stags. And when it is time to go eat, a servant¹⁵¹ will bring here a horse to meet me, and you, spend tonight with me." "May God repay you," said Peredur, "but with your permission, I will set out toward the place where the monster is." And Peredur went forth. And he put the stone in his left hand

¹⁴⁹ Lit. 'would go'.

¹⁵⁰ Cf. n.149 above.

¹⁵¹ *gwas* 'lad, servant'.

[42/642]

assw idaw a'y waew yn¹⁵² y llaw dehev idaw. A dyuot a oruc y drws yr
ogof ac arganvot yr avang yn gyntaf a'y wan a gwaew drwydaw, ac yn
gyflym tynnv kledyf a llad j benn. A ffan ymchwel P(er)ed(ur) odynd
drachevyn, ef a w[el]les y trywyr a daroed yr auanc y llad yn kyuaruot ac
ef. A chyuarch gwell a oruc y gwyr hynny y Baredur a diolwch idav llad
yr auang a dywedut y mae jdav ef yd oed darogan llad yr ormes honno.
Ac yna y rodes P(er)ed(ur) penn yr avang y'r gweission. A chynic a oruc
y gweissyon y P(er)ed(ur) vn oc ev teir chweored yn wreic idav, a¹⁵³
hanner ev kyweth gyda a hi. "Nyt yr gwreicca y dodwyf j yma," eb y
P(er)ed(ur). "A ffei mynnwn i¹⁵⁴ vn wreic, mi a vynnwn chwaer i chwi
yn gyntaf." A cherdet a oruc P(er)ed(ur) racdav ymeith odynd. Ac ef a
glywei P(er)ed(ur) twryf yn y ol. Sef yd oed yna gwr telediwr ar varch
koch maur, ac arvev kocheon amdanav. A chyuarch gwell a oruc y
marchauc yn vvyd garedic y B(er)edur¹⁵⁵ a dywedut wrthaw val hynn,
"Arglwid," eb ef, "i erchi ytty vyg kymryt yn wr ytt y dodwyf j y'th ol
di." "Pwy wyt ti?" eb y P(er)ed(ur). "Jarll wyf j o ystlys y dwyreyn. Ac
Edlym Gledyf¹⁵⁶ Coch yw vy henw." "Ryued yw gennyf inv," eb y
P(er)edur, "paham yd ymgynnygy di yn wr ymi mwy no minheu ytty
kanyt mwy vying kywoeth i¹⁵⁷ no'r tev dithev. A chanys da gen(n)yt ti,
myfi a'th

¹⁵² yny in the MS.

¹⁵³ aa in the MS.

¹⁵⁴ The *i* is written above the line, but is not to be understood as *-ri-*.

¹⁵⁵ The lenited *beredur* is abbreviated here as *bedur* with an apostrophe above the *b* which must represent *-er*.

¹⁵⁶ After *gledyf*, the scribe has crossed out *tan*. This would render Edlym's epithet 'of the Fire Red Sword'.

¹⁵⁷ The *i* is here written above the line, but again, is not to be understood as *-ri-*.

[42/642 Trans.]

and his spear in his right hand. And he came to the mouth of the cave and caught sight of the monster first and gouged it through with a spear, and quickly pulled out a sword and cut off its head. And when Peredur returned from there, he saw the three men whom the monster had killed coming up to him. And those men greeted Peredur and thanked him for killing the monster and said that there was a prophesy for him to kill that invader. And then Peredur gave the monster's head to the lads. And the lads offered one of their three sisters to Peredur as his wife, and half of their wealth along with her. "It is not for the sake of finding a wife that I have come here," said Peredur. "But if I desired any woman, I would desire one of your sisters first." And Peredur journeyed onward from there. And Peredur could hear a clamour behind him. There was a handsome man on a large, red horse, with red armour on him. And the knight greeted Peredur in a friendly and humble manner and spoke to him like this, "Lord," he said, "I have come after you to request that you take me as a man to you." "Who are you?" said Peredur. "I am an earl from the eastern territory. And my name is Edlym Gledlyf Coch."¹⁵⁸ "I find it strange," said Peredur, "why you offer yourself to be a man to me rather than me to you since my realm is no greater than your own. But since it pleases you, I will take you

¹⁵⁸ *I.e.* 'Edlym of the Red Sword'.

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gymeraf di yn wr ymi.” Ac yna gwrhav a oruc Edlym y P(er)edur a mynet y gyt a orugant partha a llys yr Iarllles y Campev. A llawen vwyt wrthvn yno eithyr na chaussant eiste namyn is lav teulu yr Iarllles ac nyt yr amarch vdunt, kanys kynneddyf y llys yny wypit a vei well ev campev wyn noc vn y teulu, na cheffynt eiste namyn is ev llaw. Ac na adei yr Iarllles y nep eiste ar y neillaw, marchauc n’o’y holl deulu hi. Sef a oruc P(er)edur yna mynet y ymwan a thrychannwr teulu yr Iarllles ac ev bwrw oll. Ac yna yd aeth P(er)ed(ur) i eiste ar neillaw yr Iarllles. “Mj a diolchaf y Duw,” eb yr Iarllles, “caffel ohonaf gwas kyn dewret a chynn decket a thi cani cheveis y gwr mwyaf a garaf.” “A wreic da,” eb y P(er)edur, “pwy oed y gwr mwyaf a gery di?” “Nis gweleis j ermoet,” eb hi. “Y henw yntev yw Edlym Gledyf Koch.” “Yrof j a Duw,” eb y P(er)ed(ur), “kedymdeith y mi oed hwnnw. A llyma evo. Ac yr y vvwyn ef y bw[r]yeis i dy devlu di, a gwell y gallei ef no myvi. Ac yn arwyd ytt ar hynny, mi¹⁵⁹ a’th rodaf di yn wreic y Edlym Gledyf Coch.” A’r nos honno y kysgassant y gyt. A thrannoed y bore, yd aeth P(er)ed(ur) partha a’r Kruc Calar(us). “Myn dy law di a Duw,” eb yr Edlym, “mi a af gyda a thi.” Ac y gyt yd aethant yny welsant y trychan pebyll. “Dos dith[ev],” eb y P(er)ed(ur) wrth Edlym, “ar wyr y¹⁶⁰ peby-

¹⁵⁹ Following *mi* here, the scribe has in error rewritten *arwyd ytt ar l hynny. mi* (ll.27-28).

¹⁶⁰ y here appears above the line.

[43/643 Trans.]

as a man to me.” And then Edlym paid homage to Peredur and they went together toward the court of the Countess of the Feats. And they were welcomed there but they were not allowed to sit except below the Countess’ warband and [this was] not on account of disrespect to them, but it was a custom of the court that until it was known whether their feats were better than those of the warband, they were not allowed to sit except below them.¹⁶¹ And the Countess would not allow anyone to sit by the side of her, [neither] a knight nor [a man] from her whole warband. Then Peredur went to fight three hundred men of the Countess’ warband and overthrew them all. And then Peredur went to sit to the side of the Countess. “I thank God,” said the Countess, “that I found a lad as brave and as fair as you since I have not found the man whom I love most.” “Ah, good lady,” said Peredur, “who would be the man whom you love most?” “I have never seen him,” she said. “Edlym Gleddyf Coch is his name.” “Between me and God,” said Peredur, “that one is my companion. And here he is. And for his sake did I overthrow your warband, but he could [have done it] better than myself. And as a token of that to you, I give you as wife to Edlym Gleddyf Coch.” And that night they slept together. And in the morning the following day, Peredur went toward the Mound of Sadness. “By your hand and God’s,” said Edlym, “I will go with you.” And they went together until they saw the three hundred pavilions. “Go,” said Peredur to Edlym, “to the men of the pavilions

¹⁶¹ That is, below the warband.

[44/644]

lleu ac arch vdunt dyuot y wrhav ymy.” Ac Edlym a doeth atadunt ac *a* erchis¹⁶² vdu(n)t dyuot y wrhav o’y arglwyf. “Pwy yw dy arglwyd di?” eb¹⁶³ wyntev. “P(er)edur Baladyr Hir,” eb ef, “yw vy arglwyd j.” “Pae devaut nev deled(us) llad kennat, nit aevt ti yn¹⁶⁴ vyw darachevyn am *erchi* y vrenhined a yeirll a barwnyeit gwrhav y’th arglwyd di.” Ac yna¹⁶⁵ y doeth Edlym y venegi y P(er)ed(ur) y naccav o’r gwyr o dyuot y wrhahv jdav. Sef yd aeth P(er)ed(ur) ef hvn attadunt y ymwan ag wynt ony mynhynt yn vvyd diwrhav idav. Sef bu wyssaf¹⁶⁶ ganthunt ymwan a Phered(ur). A Ffered(ur) a vwryaud y dyd kyntaf p(er)chen can pebyll onadvnt, a thrannoeth y bwryawd y gymynt arall. A pherchenogion y t(ry)dyd can pebyll a dewissasant wrhav y Bared(ur). Ac y govynnawd P(er)edur vdu(n)t pa beth a wneynt yno. “Gwarchadw pryf yny vo marw yd yym ni yma. Ac yna ymlad a wnawn am vaen yssyd yn llosgwrn y pryf, a’r trechaf ohonom kymered y maen.” “Mi a af,” eb y P(er)edur, “y ymlad a’r pryf.” “Nynne, arglwyd, awn y gyda a thi.” “Na dowch,” eb y P(er)edur. “Pe elym ni yno y gyt, ni chawn i dim o’r glot yr llad¹⁶⁷ y pryf.” Ac yna yd aed P(er)ed(ur) ef hvn a llad y pryf a dwyn y maen j Edlym Gledef Coch a dyvot ar y gwyr bioed y pebyllev a dwedut wrthvnt, “Kyfrivwch chwi ych treul a’ch cost yr pan doeth[och] yma, a mi a’y talaf ywch. Ac nyt archaf j dim o’ch da chwi,

¹⁶² The scribe had originally written *erghis*, which has been emended, possibly by a later scribe, to *erchis*.

¹⁶³ *er* in the MS.

¹⁶⁴ *ym* in the MS.

¹⁶⁵ *yna* occurs twice in the MS.

¹⁶⁶ *I.e. dewisaf* ‘choicest’. This lenites after *bu*, but instead of *(d)dewisaf*, it appears to have weakened to *‘wisaf*.

¹⁶⁷ The *d* in *yrllad* is written above the line.

[44/644 Trans.]

and ask them to come pay homage to me.” And Edlym came to them and demanded them to come pay homage to his lord. “Who is your lord?” said they. “My lord is,” he said, “Peredur Baladr Hir.”¹⁶⁸ “Were it a custom or legal to kill a messenger, you would not go back alive for demanding kings and earls and barons to pay homage to your lord.” And then Edlym came to tell Peredur that the men refused to come pay homage to him. Peredur went himself to them to fight them unless they wished humbly to pay homage to him. They chose¹⁶⁹ to fight Peredur. And the first day Peredur overthrew the owners of one hundred pavilions, and the next day he overthrew as many again. And the owners of the third one hundred pavilions¹⁷⁰ chose to pay homage to Peredur. And Peredur asked them what they were doing there. “We are here to guard a serpent until it is dead. And then we will battle for a stone that is in the tail of the serpent, and let the mightest among us take the stone.” “I will go,” said Peredur, “to battle the serpent.” “We, lord, will go with you.” “You will not come,” said Peredur. “If we were to go there together, I would not get any of the praise for killing the serpent.” And then Peredur went himself and killed the serpent and brought the stone to Edlym Gledlyf Coch and came to the men who owned the pavilions and said to them, “Tally your expenses and your costs since when you came here, and I will pay it to you. And I ask for none of your goods,

¹⁶⁸ *I.e.* ‘Peredur of the Tall Spear’.

¹⁶⁹ *Lit.* ‘it was choicest with them’.

¹⁷⁰ *I.e.* ‘the last one hundred pavilions’.

[45/645]¹⁷¹

nam[yn] adev ohonauch chwi bot yn wyr ym.” Ac val y kyfrivassant ev *hvnelyn* ev cost a’y trevl, P(er)edur a’y talod vdunt. Ac odyne y kerdawd P(er)ed(ur) y *geissiav* chwedlev y wrth y wreic a rodes y maen ydaw. Ac ef a doeth i dyffryn teccaf yn y byt. Ac ar yr avon a oed yno ydd oed melynev amyl a llawer o velinev gwynt, ac o bebellev ef a welei aneiryf ac yn amraval eu lliw ac eu harwydyon. Sef y kyuarvv ac ef gwr gwinev teledyw ac agwed saer arnaw. Sef y govynnawd P(er)edur i hwnnw pwyt oed. “Sayr wyf a ffenn melynid ar y melinev rakw oll.” “A gaffaf i,” eb y P(er)edur, “lety gennyt heno? Ac arryan echwyn y brynnv bwyt a llynn ymi ac y’th dolwyth dythev? A mi a’y talaf yt kynn vy mynet odyma.” “Keffy,” eb yr hwnnw. Ac yna y govynnawd P(er)ed(ur) y’r *melinid* pa dygyuor oed hwnnw. “Y may y *neill* beth,” eb y melinid. “Ay dy han *ti o bell* ay dy *uot* yn ynvvt. Yna y mae,” eb y *melinid*, “Amerodres Corsdinobyl Vaur, ac ny myn *honno* namyn y gwr dewraf a’r marchauc gorev, kanyt reit idi hi wrth da. Sef y mae yn kosti wrth dwrneimant y’r niver a del yma. Ac am na thygya¹⁷² dwyn bwyt y’r sawl vilioed yssy yn y dyffryn, yd adelwt y melinev hynn y valv bwyt vdun.” Trannoeth y bore, y kyvodes P(er)ed(ur) y vyny a gwisgav amdanav ac am y varch y vynet y’r twrneimant. Sef yd edrychawd ar vn o’r pebyllev a oed amgen diwygat arnav noc ar yr vn o’r lleill. Ac a’y gogwyd ar fenestyr o’r

¹⁷¹ Note that cols. 44 and 45 are separated by four folios in the MS. On the problematic foliation, see my manuscript description of NLW, MS Peniarth 7.

¹⁷² After *thygya*, the scribe has written *dwgya* in error, having begun to write *dwyn* and instead finishing with the ending *-ygya* which he had just written.

[45/645 Trans.]

only that you promise to be men to me.” And as they themselves tallied their costs and their expenses, Peredur paid it to them. And from there Peredur journeyed in search of news about the woman who gave him the stone. And he came to the fairest valley in the world. And on the river that was there were numerous mills and several windmills, and he could see countless pavilions of various colours and ensigns. A handsome, auburn-haired man met him with the appearance of a craftsman about him. Peredur asked that one who he was. “I am a craftsman and head miller over all of the mills over there.” “May I,” said Peredur, “lodge with you tonight? And borrow money to buy food and drink for me and for your household? And I will [re]pay it to you before I leave here.” “You may,” said that one. And then Peredur asked the miller what that gathering was. “Either one of two things,” said the miller. “Either you come from afar or you are foolish. The Empress of Great Constantinople,” said the miller, “is there, and she desires none but the bravest man and the best knight, for she has no need of goods. She provides for the tournament for the host that comes here. And because it is no use to bring food for the number of thousands who are in the valley, these mills were built to grind food for them.” In the morning the following day, Peredur got up and readied¹⁷³ himself and his horse to go to the tournament. He looked upon one of the pavilions that was superior in appearance to any of the others. And leaning at a window of that

¹⁷³ Lit. ‘dressed’, but presumably ‘armoured’ is meant. This may, however, refer to the fabrics worn by knights and their horses during tournaments.

[46/646]

pebyll hwnnw yd oed morwyn a gwisg o bali eureit amdanei. A daly y olwc a oruc P(er)edur ar honno o'e chareat rac i theket. Ac y velly y bu P(er)edur yny ymydewis¹⁷⁴ paub a'r twrneimant y nos hon(n)o. Ac yna y doeth P(er)edur o'y lety ac erchi y'r melinyd echwyn y nos honno, mal y nos gynt, ac ef a'y kauas. A'r wreic a vv wrthgroch wrth P(er)edur. A'r eil dyd y kyuodes P(er)edur ac y doeth y'r lle y buassei y dyd gynt ac edrych ar y vorwyn yd ydrechassei y dyd gynt yny doeth¹⁷⁵ y melinyd am dalym o'r dyd atav. Ac yna y rodes y melinyd krynn dyrnaut ar ysgwyd P(er)ed(ur) a menebyr y vwyall a dywedut wrthav, "Yd wyt ti¹⁷⁶ yn ynvyt, namyn gwna vn dev peth. Ay mynet y'r twrneimant ay mynet ymeith odyma." Sef a oruc P(er)ed(ur) gowenv yna a mynet y'r twrneymant, a'r gniuer marchauc a gyuarvv ac ef, ef a'y bwryawd oll. Ac anvon y gwyr a oruc y'r Amerodres yn bedyt. A rodi y meirch y wreic y melinyd yr amaros am yr arean a dugassei yn echwyn. A dylyn y twrneimant a oruc P(er)edur yny darvv bwrw a oed yno o varchogion. Ac val y bwryei Bered(ur) wynt, ef a anvonei y gwyr y'r Amerodres yn bedyt. Ac rodes y wreic y melinid y meirch yr oed am yr arean echwyn. Ac yna yd anvones yr Amerodres kennat ar Bered(ur) y erchi idav dyvot y ymwelet a hi. Ac ony doei P(er)ed(ur) o'y vod, erchi y dwyn o'y anvod. A their gweith y naccaod P(er)ed(ur) yr Amerodres o dyvot y ymwelet a hi. Ac yna yd erchis yr Amerodres y gannwr o wyr da mynet o'y dwyn o anvod ony devei o'y vod. Sef a oruc

¹⁷⁴ *ymyndewis* in the MS. This looks to be a scribal error for *ymedewis* 'mutually left' (from the reflexive *ym-* + *adaw* 'to mutually leave'). In this case, y is written for the first e, giving *ymydewis*.

¹⁷⁵ *dooth* in the MS.

¹⁷⁶ w crossed out before *ydwytti*.

[46/646 Trans.]

pavilion was a maiden with golden, brocaded silk garments about her. And Peredur held his gaze upon that one out of love for her because of her beauty. And Peredur remained like this until everyone left the tournament that night. And then Peredur came to his lodging and asked the miller for a loan that night, like the previous night, and he received it. And the wife was angry with Peredur. And the second day, Peredur rose and came to the place he had been the day before and looked upon the maiden he had looked [upon] the day before until the miller came to him late in the day. And then the miller struck a considerable blow on Peredur's shoulder with the handle of his axe and said to him, "You are foolish, but do one of two things. Either go to the tournament or go forth from here." Peredur smiled then and went to the tournament, and as many knights as met with him, he overthrew them all. And he sent the men to the Empress on foot. And the horses he gave to the miller's wife as collateral on¹⁷⁷ the money loan he had taken. And Peredur kept to the tournament until he had overthrown all the knights that were there. And as Peredur overthrew them, he would send the men to the Empress on foot. And he gave the horses to the miller's wife for postponement on the borrowed money. And then the Empress sent a messenger to Peredur to ask him to come visit her. And if Peredur would not come willingly, she demanded his being brought against his will. And three times Peredur refused the Empress to come visit her. And then the Empress demanded that one hundred good men go to bring him against [his] will if he would not come willingly. Then,

¹⁷⁷ Lit. 'for the sake of patience concerning'.

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P(er)edur yna pan geysswt y dwyn o'e anvod rywmau ryw[*at*] ywrrch ar bob vn onadunt, o'r cannv¹⁷⁸. Ac ev bwrw mewn fos vn o'r melinev. Sef a oruc yr Amerodres govyn kynghor o'y fenn kynghorwr pa beth a wnae am hynny. Sef y dwaut hwnnw wrthi, "Mi a af," eb ef, "y erch[i] y'r vnben hwnnw dyvot i ymwelet a thi." A dyvot a oruc y penn kynghorwr hyt ar Bered(ur) ac erchi idav yr mwyn y orderch dyuot y ymwelet a'r¹⁷⁹ Amerodres. A Ffered(ur) a aeth, ef a'r melinyd, hyt ym pebyll yr Amerodres. Ac yr aur y doyth P(er)edur o vewn y pebyll, *eiste* a oruc, a dyuot a oruc yr Amerodres attav i eiste hyt yno. A byrr ymdydan a vv ryngthvn. Ac yn y lle,¹⁸⁰ yd aeth P(er)edur o'y lety drwy laes gennat yr Amerodres. A thranoeth y doeth P(er)edur y ymwelet a'r Amerodres, a'r dyd hwnnw y p(er)is yr Amerodres trefnv y pebyll yn vrddasseid vrenhineid hyt nat oed waeth eiste yn lle noc y gylid dros *wynep* y pebyll o'r tu [m]ewn idaw. Sef a orvc P(er)edur y dyd hwnnw eiste ar neillaw yr Amerodres ac ymdidan a orugant yn *garedic* vonedigeid. Ac val y bydynt welly,¹⁸¹ wyn a welynt yn dyuot y mewn gwr du maur a golwrch eur yn y lav yn llavn o win, a gostwng ar ben y *lin* gar bronn yr Amerodres a rodi y golwrch yn i llav. Ac erchi¹⁸² idi na rodei na'r gwin na'r gorwch namyn y'r nep a ymwani ac evo amdanei¹⁸³ hi. Sef a oruc yr Amerodres yna edrych ar Beredur.¹⁸⁴ "Beth a edrychy di, arglwides?" eb y P(er)edur. "Namyn¹⁸⁵ moes ymi y golwrch

¹⁷⁸ *or cannv* is glossed above *vn onadunt*, which makes the line more specific: 'every one of them' becomes 'every one of them, of the *hundred men*'.

¹⁷⁹ *ar yr* in the MS. Since *ymwelet* takes the preposition *â* 'to visit [with]', *ar* must include the definite article, which makes the following *yr* redundant. Cf. col.10 above.

¹⁸⁰ *y lle* is repeated in the MS.

¹⁸¹ *vell welly* in the MS.

¹⁸² The scribe has written *aerchi* but indicates the *a* for expunction with a *punctum delens*.

¹⁸³ The *i* in *amdanei* is written above the line.

¹⁸⁴ The end of this line is not clear. *arbe* is followed by a strong downward stroke (leading Gwenogvryn-Evans to offer *arbei* here). This may have originally been intended as an *r*, but this is uncertain and would be redundant as *redur* begins the next line.

¹⁸⁵ *nanyn* in the MS.

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when they tried to take him against his will, Peredur tied a roebuck bond on each one of them, of the hundred men. And he cast them into a trough of one of the mills. The Empress asked for the advice of her chief counselor as to what she should do about that. That one said to her, “I will go,” said he, “to ask that lord to come visit you.” And the chief counselor came to Peredur and asked him for his lover’s sake to come visit the Empress. And Peredur went, he and the miller, to the Empress’ pavilion. And when Peredur came into the pavilion, he sat, and the Empress came to him there to sit. And they engaged in brief conversation. And immediately, Peredur went to his lodgings with the Empress’ reluctant permission. And the next day Peredur came to visit the Empress, and that day the Empress arranged for the pavilion to be prepared in dignified royal fashion so that it was no worse to sit in one place than in any other throughout the inside of the pavilion. That day, Peredur sat to one side of the Empress and they conversed lovingly and pleasantly. And as they were like this, they could see a large black-haired man coming in with a gold goblet in his hand full of wine, and he went down on his knee before the Empress and put the goblet in her hand. And he requested that she give neither the wine nor the goblet save to the one who would fight him for it. Then the Empress looked at Peredur. “What are you looking at, lady?” said Peredur. “But give me the goblet

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a'r gwin." A P(er)ed(ur) a lewes y gwin ac a roes y gorwrch y wreic y melinyd. Ac val y bydynt velly, wynt a welyn yn dyuot atadun gwr a oed vwy no'r kyntaf ac ewin pryf yn y law yn eureit ar lvn golwrch, a hwnnw yn llawn o win. A gostwng rac bron yr Amerodres ac erchi na rodi hwnnw y nep onyt a ymwanei¹⁸⁶ ac evo amdanaei hi. "Arglwydes," eb y P(er)ed(ur), "moes di ataf i etto hwnnw." A Pheredur a'y kymyrth ac a lewes y gwin ohonaw ac a roes ewyn y p(ry)f y wreic y melinyd. Ac val y bydynt velly, wynt a welynt gwr pengryghgoch maur a oed vwy noc yr vn o'r deu wr ereill a golwrch o vaen grissiant yn y law yn llawn o wyn, a'y rodi yn llaw yr Amerodres ac erchi idi na¹⁸⁷ rodey y nep onnit y'r nep a ymwanei¹⁸⁸ ac evo amdani hi. A Phered(ur) a gymyrth hwnnw ac a lewes y gwin ac a roes y golwrch y wreic y melinid. A'r nos honno y doeth P(er)ed(ur) o'y lety. A thrannoeth ef a wisgawd arvev amdanaw ac a aeth y ymwan a'r trywyr a duc y¹⁸⁹ t(ri) golwrch. A Phared(ur) a'y lladawd yll t(ri). A gwe[dy] darvot idaw ev llad yll t(ri), ef a doeth y'r pebyll. Ac yna y dwavt yr Amerodres wrth Bared(ur), "P(er)ed(ur) dec," eb hi, "coffa di y gret a roeist ymi pan rodeis ynnev i [ti]the y maen a beris ytt llad yr avang." "Arglwydes," eb ynte, "o'm tebic i gwir a dywedy, a minhe a'y coffaaf." Ac yna y bu ef y gyda a'r Amerodres pedeir blyned ar dec. Ac y velly y t(er)vyna¹⁹⁰ kynnyd Paredur ap Efracw.

[--End *Peredur* in MS Peniarth 7--]

¹⁸⁶ *ymwananei* in the MS.

¹⁸⁷ Before *na*, there may have originally been another letter, now illegible.

¹⁸⁸ The *m* in *aymwanei* is written above the *y*.

¹⁸⁹ *y* is written above the line.

¹⁹⁰ An apostrophe shaped figure after *t* represents *er*.

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and the wine.” And Peredur gulped down the wine and gave the goblet to the miller’s wife. And as they were like this, they could see a man who was bigger than the first coming up to them with a beast’s claw¹⁹¹ made of gold in his hand in the shape of a goblet, and it filled with wine. And he knelt before the Empress and asked that she not give that to anyone save he who would fight him for it. “Lady,” said Peredur, “give that to me once more.” And Peredur took it and gulped down the wine from it and gave the beast’s claw to the miller’s wife. And as they were like this, they could see a large, curly and red-haired man who was bigger than either of the other two men with a goblet of crystal in his hand full of wine, and he put it in the Empress’ hand and asked that she not give [it] to anyone save to the one who would fight him for it. And Peredur took it and gulped down the wine and gave the goblet to the miller’s wife. And that night Peredur came to his lodgings. And the next day he armed himself and went to fight the three men who brought the three goblets. And Peredur killed those three. And after he had killed those three, he came to the pavilion. And then the Empress said to Peredur, “Fair Peredur,” she said, “remember the word you gave me when I myself gave you the stone that allowed you to kill the monster.” “Lady,” said he, “I am sure you speak the truth, and I remember it.” And then he was with the Empress for fourteen years. And thus ends the development of Peredur son of Efrawg.

[--End--]

¹⁹¹ Lit. ‘a serpent’s claw’, *pryf* being the same word used earlier for the serpent with the ring in its tail.

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